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PRĀCĪ-JYOTI

इदमु त्यत् पुरुतमं पुरस्ताज्ज्योतिः (ऋक् iv.51.1)

'This ever-recurring Light of the East'

Digest of Indological Studies

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Editor : Ranvir Singh



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EDITORIAL

Presentation of every new volume of '*Prācī-Jyoti*', the Digest of Indological Studies, in the deserving hands of the Indologists of the whole world brings profound joy to us. This Journal has been a regular publication of our Institute since 1963. The present issue combines Volumes XXXIX-XL (2003-2004).

Further, it is a matter of satisfaction that despite the acute shortage of staff this issue of *Prācī-Jyoti* is being released. Like the former issues this issue will also prove to be invaluable for the scholars as it carries up-to-date information of the work being done in the field of Sanskrit, Indology and Orientology alongwith 460 non-critical abstracts of research-papers picked up from the reputed Research Journals of Indology published throughout the world.

Importantly There are also incorporated definite information about the completed or ongoing research works for doctoral theses of different universities/institutes. These details are inevitable to avoid duplicacy of Research projects and research-topics at different places. It helps to save the valuable resources, time and toil of our developing nation.

1. Sections of *Prācī-Jyoti*

Many times the term Indology is not very clear to scholars and students. The literal meaning of the term as 'Knowledge about India' was formerly restricted by usage to imply only knowledge about ancient India, although in some countries like the former U.S.S.R., this term has been used in its literal sense and includes knowledge about mediaeval and modern India also.

Formerly *Prācī-Jyoti* used it in its restricted sense as relating to ancient India, but keeping in view the upsurge in the creative writings in Sanskrit language and expansion of studies in response to the present day requirements, relative to the changed world scenario, we have started to include medieval as well as modern studies and creative writings in the sphere of Indology.

Accordingly this term is taken to include the study of Indian Archaeology; Arts and Crafts; Epics and Purāṇas; Epigraphy and Numismatics; Geography; History; India and the World; Law, Polity and Administration; Linguistics and Grammar; Literature and Rhetorics; Philosophy and Religion (Buddhist & Non-Buddhist); Positive Sciences; Social and Economic Institutions; and lastly the Vedic Studies.

It is to be mentioned here that on the request of many scholars a new section, namely 'Manuscriptology and Research Methodology' has been added to *Prācī-Jyoti* w.e.f. the previous Issue.

2. Problem of Foreign Languages

Prācī-Jyoti, by its very nature, has to include summaries of papers published in various languages of the world. It is, therefore, inevitable that suitable scholars must be available for abridging the articles from many foreign languages into English.

The summary-maker has not only to be proficient in the language concerned from which and into which he is required to summarise research papers, but also to be conversant with the various branches of Indology and Orientology. By efforts one may find abridgers for German and French, but for Japanese it is very difficult to find a suitable scholar. Since Considerable work is being done in the Japanese language by Japanese in various fields of Indology, particularly in philosophy and religion. It is, therefore, inevitable that a complete stock be taken up of their contributions and publications.

Office of the *Prācī-Jyoti* has a pile of back volumes of '*The Memoirs of the Institute of Oriental Culture*' published by the 'Institute of Oriental Culture', the University of Tokyo and '*Journal of Asian And African Studies*' published by the 'Institute for the study of languages and Cultures of Asia and Africa', Tokyo where several articles have been published in Japanese and needed to be summarised.

3. Humble Request

Keeping in view the above said difficulties it is requested that four-fold co-operation is needed to be extended to *Prācī-Jyoti* by individual scholars/universities/research institutions in the following manner:

- (i) by communicating the summary/ies of their research paper/s published in the reputed Research Journal/s citing the name/s, volume/s, number/s, year/s and related page-numbers alongwith copy/ies of offprint/s or photostated copy/ies of the Article/s as the case may be;
- (ii) by sending two copies of newly published book/s or research publication/s for the favour of review;
- (iii) by providing latest information regarding research activities leading to Ph.D./D.Phil. degree or relating to the initiation/ progress/completion of short/long term research project/s; and lastly;
- (iv) by subscribing *Prācī-Jyoti* and making it available at the periodical shelves of the libraries.

In this way, ***Prācī-Jyoti*** will maintain its existence, utility and punctuality. Needless to say that, it is the only Research Digest in Indology and Orientology and provides such information that can help to avoid duplicacy in all times and at all places in the choice of research topics. It also supplies authentic references of research papers along with their non-critical summaries. Thus it seems very much unavoidable to go through the volumes of ***Prācī-Jyoti*** before the finalization of the topic of any kind of research venture.

Our heartfelt gratitude and indebtedness to our esteemed Vice-Chancellor, Prof. R.P.Vajpai is inexpressible in words. It is due to his keen interest to the development of Sanskrit and Indological Studies that '***Prācī-Jyoti***' published by this University is reaching the hands of deserving scholars.

We express our heart-felt gratitude to the University Grants Commission for subsidizing the publication cost of this Journal by providing financial assistance. We are also obliged to the institutions, subscribers and scholars for their hearty support and patronization of this publication.

We find no words to thank our worthy Registrar, Prof. V.K. Agarwal, who has rendered all help with an open heart for this publication.

We are also very thankful to our summary-makers, review-contributors and correspondents who contribute research Information to ***Prācī-Jyoti***. Separate lists of all these scholars as usual have been added.

This publication is the result of continuous persuasion of my colleagues Dr. (Mrs.)Indu Sharma, Dr. Shri Krishna Sharma and Dr. Rajendra Singh Vidyalkar who have been keenly interested in its timely publication.

We would like to acknowledge the assistance rendered by our other colleagues- Mrs. Kamla Arora, Proof-Reader, Sh. Rajmal Sheokand, Technical Assistant (Computer) who have sincerely completed this volume. Mrs. Arora not only checked the proofs but have done the whole spade work of the volume, therefore, deserves special mention. Ms. Kavita is the office-incharge of ***Prācī-Jyoti*** and deserves special thanks. We appreciate Dr. B.M. Sharma, Manuscript Copyist, who also corrected proofs, Mr. Shriniwas, Assistant, Dr. (Mrs.) Neelam Kumari, JRF and all the other members of the non-teaching staff such as Mrs. Sushila Devi, Steno and Miss Rajni Chopra who handle different works in the Institute. All of them have been always keen to help for any type of work of ***Prācī-Jyoti***.

We are also thankful to Shri M.K. Moudgil, Manager, Printing and Publications of our University, along with his staff for their co-operation and sincere efforts for bringing out this issue.

We are aware of our limitations which allow to occur visible lapses and lacunae, apology is not and cannot be a remedy, but it can be ensured that we will be more careful for ensuing volumes.

RANVIR SINGH

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INDEX OF JOURNALS CONSULTED FOR ABRIDGEMENT

N.B. – *Journals utilized for abridgement of this issue.

AA	Artibus Asiae, Ascona (Switzerland).	English
AAIHSR	Adhyayana-Anusandhāna Institute of Higher Studies and Research, Bapu Bazar, Jaipur.	Hindi
AArc.	Acta Archaeologica, Budapest.	English
AB	Abhinandana-Bhāratī, Prof. Krishan Kant Handiqui Felicitation volume, Kamarupa Anusandhāna Samiti (Assam Research Society), Gauhati.	English
*ABORI	Annals of the Bhandarkar Orient Research Institute, Poona.	English
Adv.	Advent, Pondicherry.	English
AE	Annee Ephigraphique, Paris (France).	French
AH	Aryan Heritage, Monthly Journal of DAVS, New Delhi-55.	English
AI	Ancient India, Bulletin of the Archaeological Survey of India, New Delhi.	English
AJ	Antiquaries Journal, London.	English
AJA	American Journal of Archaeology, America.	English
AJL	Ajasrā, Lucknow.	Sanskrit
AJP	Australian Journal of Philosophy.	English
AJPH	Australian Journal of Politics & History.	English
Alo.	Ālocanā, Delhi.	Hindi
AM	Asia Major, London.	English
AMB	Astrological Magazine, Bangalore.	English
An.	Anthropologist, Delhi.	Bi-lingual
Ane.	Anekānta, Delhi.	Hindi
Ant.	Antiquity, Cambridge.	Bi-lingual
Anv.	Anveṣana, Research Journal of L.B. Shastri Kendriya Sanskrit Vidyāpeetha, New Delhi.	Hindi
*Anvi.	Anvīksā, Department of Sanskrit, Jadavpur	Bi-lingual

	University, Kolkata.	
AO	Archiv Orientalni, Prague (Czechoslovakia).	Multilingual
AOB	Acta Orientalia, Budapest.	Bi-lingual
AOC	Acta Orientalia, Copenhagen.	English
AOM	Ars Orientals, Michigan Publications on East Asia, 104 Lane Hall. The University of Michigan, Ann Arbor, Michigan -48109.	English
AORM	Annals of Oriental Research, University of Madras, Chennai.	Multilingual
AP	Aryan Path, Bombay.	English
APh.	Acta Philologica Scandinavia, Copenhagen.	English
APQ	American Philosophical Quarterly, Pennsylvania.	Bi-lingual
AQG	Assam Quarterly, Gauhati.	English
Ar. A	Arts Asiatique, Paris (France).	English
ARB	Asiatic Research Bulletin, Seoul (South Korea).	English
Arc.	Archaeology, New York.	English
Arc.J	Archaeological Journal, London.	English
Arn.	Āranyakam, Sanskrit Prasāra Pariśad, Prakashpuri, Ara (Bihar) - 802301.	Sanskrit
As.B	Asian Studies, Bombay.	English
ASEB	Asiatische Studien Etudes Asiatiques, Bern (Switzerland).	Bi-lingual
ASK	Abhinava Surabhārati, Kanpur.	Sanskrit
ASP	Asian Studies, Quezon City (Philippines).	English
As.R	Asian Review, London.	English
AUJR	Agra University Journal of Research, Agra..	Bi-lingual
AURJF	Avadh University Research Journal, Faculty of Arts, Faizabad.	Bi-lingual
BAHA	Bulletin of Ancient History and Archaeology, University of Sagar, Sagar.	Bi-lingual
BAICE	Bulletin of Sri Aurobindo International Centre of Education, Pondichery.	English

BASI	Bulletin of Anthropological Survey of India, Calcutta.	English
BASOR	Bulletin of the American School of Oriental Research, Baltimore (U.S.A.).	English
BASPR	Bulletin of the American School of Pre-historic Research, Harvard.	English
BBPG	Bulletin of the Baroda Museum and Picture Gallery, Baroda.	English
BCGV	Bulletin of the Chunnilal Gandhi Vidya Bhavan, Surat.	Bi-lingual
BDAC	Bibliographa D' Archaeology Classica, Rome.	French
BDCRI	Bulletin of the Deccan College Research Institute, Poona.	Bi-lingual
BDHM	Bulletin of the Department of History of Medicine, Hyderabad.	English
BEFEO	Bulletin de L' Ecole Francaise D' Extreme Orient, Paris (France).	English
Bha.	Bhāratī, Varanasi.	English
Bhm.	Bhārata Manisā, Varanasi.	English
Bh.V	Bhāratavarsh, Calcutta.	Bengali
BIA	Bulletin of the Institute of Archaeology, London.	English
BI(E)S	Bulletin of the Institute of Post-Graduate (Evening) Studies, Delhi.	Bi-lingual
BIHR	Bulletin of the Institute of Historical Research, London.	Multilingual
BIIHM	Bulletin of the Indian Institute of History of Medicine, Hyderabad.	English
BIMB	Boletim do Instituto Menezes Braganca, Bastora (Goa).	French
BISHM	Bulletin of the Indian Society for History of Mathematics, University of Delhi -110007.	Bi-lingual
BITC	Bulletin of the Institute of Traditional Culture, Madras.	English

BJ	Bhavan's Journal, Bombay.	English
BJA	The British Journal of Aesthetics, London.	English
BM	Burlington Magazine, London.	English
BMA	Bulletin of Museums and Archaeology in U.P. State, Lucknow.	English
BMQ	British Museum Quarterly, London	English
BO	Bibliotheca Orientalis, Leiden	Bi-lingual
BOML	Bulletin of the Government Oriental Manuscripts Library, Madras	Bi-lingual
BP	Bibliographie De La Philosophie, Paris(France).	French
BPP	Bengal – Past and Present, Calcutta.	English
BPSC	Bulletin of the Philological Society of Calcutta, Calcutta.	English
BPWMB	Bulletin of the Prince of Wales Museum of Western India, Bombay.	English
BRA	Bulletin Vanhet Rijksmuseum, Amsterdam (Netherlands).	Dutch
Br.V	Brahma-Vidyā, The Theosophical Society, Adyar (Chennai).	English
BRMIC	Bulletin of the Rama Krishna Mission Institute of Culture, Calcutta.	English
BS	Bhārtīya Sāhitya, Agra.	Hindi
BSEI	Bulletin De La Societe des Etudes Indo- chinoises, Saigon.	French
BSL	Bulletin de La Societe de Linguistic De Paris, Paris (France).	French
BSOAS	Bulletin of the School of Oriental and African Studies, London.	English
BSSS	Bhāratī- Śodha-Sāra-Saxgraha, Jaipur.	Hindi
BTLV	Bijdragen Tot Detaal Land - En Volkenkund, The Hague(Netherlands).	Dutch
BV	Bhāratīya Vidyā, Bombay	English
CAJ	Central Asiatic Journal, The Hague	Bi-lingual

	(Netherlands).	
CASS	CASS Studies Centre of Advanced Studies in Sanskrit, University of Poona, Pune.	English
CC	Chinese Culture, Taiwan, China.	English
CF	Cultural Forum, New Delhi.	English
Cons.	Conspectus, New Delhi.	English
CQ	China Quarterly, London.	English
CR	Culcutta Review, Calcutta.	English
CRB	Commentaar Van hugo de Groot op de Lex Romana Burgundio-num, Amesterdam (Netherlands).	Dutch
CSSH	Comparative Studies in Society and History, The Hague (Netherlands).	English
CT	Ceylon Today, Colombo	English
CUAHS	Calcutta University Department of Ancient Indian History & Culture, Souvenir, Calcutta.	English
Dhi	A Journal of Rare Buddhist Texts Research Project, Central Institute of Higher Tibetan Studies, Sarnath, Varanasi.	Multilingual
DI	Darshan International, Moradabad.	English
DT	Dārsanika, Traimāsika, Faridkot.	English
DUS	Dacca University Studies, Dacca.	English
EA	Eastern Anthropologist, Lucknow.	English
EACS	East Asian Culture Studies, Tokyo.	English
EH	Epiphanie des Heils, Zur Heilsgege nwart in Indischer and christlicher religion, WIEN	Bi-lingual
EI	Epigraphia Indica, Delhi.	English
EO	Ethical Outlook, California	English
EPh.	Etudes Philosophiques, Paris (France).	English
Et.	Ethics, Chicago.	English
ETC	E.T.C., California (U.S.A.).	English
Eth.	Ethnos, Stockholm (Sweden).	English
EV	Ephigraphika Vostoka, Moscow.	Russian

EW	East and West, Rome (Italy).	English
Exp.	Expedition, Philadelphia (U.S.A.)	English
FA	France- Asie- Asia, Tokyo.	Bi-lingual
FL	Folklore, Calcutta.	English
FMJ	Federation Museum Journal, Kuala Lumpur (Malaysia).	English
GA	Gazette Des Beaux-Arts, Paris (France).	Bi-lingual
GI	Glory of India, A Quarterly Journal on Indology, Delhi.	English
Hib	The Hibbert, Journal, London.	English
HGST	Hiraga Genna riet Son Temps, Paris (France).	French
Hind.	Hindustānī Traimāsika, Allahabad.	Hindi
HJAS	— — Harvard Journal of Asiatic Studies, Harvard.	English
HR	History of Religion, Chicago (U.S.A.)	English
HS	Historickz, Sbornik, Prague.	Czech
HSAJ	Haryana Sahitya Akademi, Journal of Indological Studies, Chandigarh.	Bi-lingual
HTR	Harvard Theological Review, Massachusetts (U.S.A.).	English
Hum.	Humanist, Ohio (U.S.A.).	English
IA	Indian Antiquary, Bombay.	English
IAC	Indo-Asian Culture, New Delhi.	English
IArc.	Indian Archives, New Delhi.	English
IAS	Indo-Asia, Stuttgart (W. Germany).	German
IC	Islamic Culture, Hyderabad.	English
IH	Indian Horizons, Indian Council for Cultural Relations, New Delhi.	English
IHQ	Indian Historical Quarterly, Calcutta	English
II	Indo-Iranica, Calcutta.	Bi-lingual
IIJ	Indo-Iranian. Journal, The Hague (Netherlands).	Bi-lingual
IILS	Indian Institute of Language Studies, Patiala.	English
IJAPSA	Itihas, Journal of the Andhra Pradesh State Archives, Hyderabad-500007.	English

IJDL	International Journal of Dravidian Linguistics, Kerala, Trivandrum-695001.	English
IJHS	Indian Journal of History of Science, I.N.S.Academy, New Delhi -110020.	English
IJL	Indian Journal of Linguistics, Calcutta.	English
IJP	Indian Journal of Para-psychology, Jaipur.	English
IL	Indian Literature, New Delhi.	English
ILin.	Indian Linguistics, Poona.	English
IMB	Indian Museum Bulletin, Calcutta	English
IMR	Indian Museum Review, Delhi.	English
Ind.	Indica, Calcutta.	English
Inq.	Inquiry, Oslo (Norway).	English
ION	Instituto Orientale de Napoli, Roma.	Bi-lingual
IPC	Indian Philosophy and Culture, Vrindaban.	English
IPQ	International Philosophical Quarterly, New York.	English
*IPQP	Indian Philosophical Quarterly, Poona.	English
IQ	Indian Quarterly, Delhi.	English
IS	Indian Studies : Past and Present, Calcutta.	English
IT	Indian Theosophist.	English
*JA	Journal Asiatique, par la Societe, Paris (France).	French
JAA	Journal of Archaeology in Andhra Pradesh.	English
JAAS	Journal of Asian and African Studies, Institute for the Study of Languages and Cultures of Asia and Africa, Tokyo Gaikokugo Diagaku, 4, Nishigahara, Kita Ku, Tokyo 114.	Bi-lingual
JAHRS	Journal of the Andhra Historical Research Society, Hyderabad.	English
JAIH	Journal of Ancient Indian History, Calcutta University, Calcutta.	English
JAINS	The Journal of Academy, Indian Numismatics and Sigilography, Indore.	English
JAIRI	Journal of Ananthacharya Indological Research Institute, Mumbai - 400005	English

Jant/JSB	Jaina Antiquary/Jaina Siddhānta Bhāskara, Ārrāh (Bihar).	Bi-lingual
JAOS	Journal of the American Oriental Society, New Haven (U.S.A.).	English
JAP	Journal of Analytical Psychology, London.	English
JARS	Journal of the Assam Research Society, Gauhati.	English
JAS	Journal of the Asian Studies, Michigan (U.S.A.).	English
*JASB	Journal of the Asiatic Society, Town Hall, Bombay – 400023.	English
JASC	Journal of the Asiatic Society, Calcutta.	English
JASOB	Journal of the Asiatic Society of Bangladesh, Dhaka.	English
JAU	Journal of the Annamalai University, Annamalainagar.	Bi-lingual
JBHS	Journal of the Bombay Historical Society, Bombay.	English
JBRs	Journal of the Burma Research Society, Rangoon.	English
JBRSP	Journal of the Bihar Research Society, Patna.	English
JCRAS	Journal of the Ceylon Branch of Royal Asiatic Society, Colombo.	English
JDHB	Journal of the Department of Humanities, University of Burdwan.	English
JEAS	Journal of the East Asiatic Studies, Manila (Philippines).	English
JESHO	Journal of the Economic and Social History of the Orient, Leiden.	English
JESI	Journal of the Epigraphical Society of India, Dharwar.	English
*JGJKSV	Journal of the Gangānāth Jhā Kendrīya Sanskrit Vidyāpeetha, Allahabad.	Multilingual
JGRS	Journal of the Gujarat Research Society, Bombay.	Bi-lingual
JH	Journal of History, Dept. of History, Jadavpur University, Calcutta.	English

JHR	Journal of Historical Research, Ranchi.	English
JHS	Journal of the Haryana Studies, Kurukshetra.	Bi-lingual
JI	Journal of Itihāsa, State Archives, Govt. of Andhra Pradesh, Hyderabad.	English
JIBS	Journal of Indian and Buddhist Studies, Tokyo (Japan).	Bi-lingual
*JICPR	Journal of Indian Council of Philosophical Research, Rajendra Bhawan (4th floor), Deen Dayal Upadhyaya Marg, New Delhi- 110002.	English
JICSLs	Journal of Institute for the Comprehensive Study of Lotus Sutra, Rissho University, Tokyo (Japan).	Bi-lingual
*JIDV	Journal of International Dayananda Veda-peeth, New Delhi.	
JIH	Journal of Indian History, Trivandrum.	English
JIJ	Jijñāsā : Journal of the History of Ideas and Culture, Jaipur.	English
JIMAI	Journal of Indian Museum Association of India, Bombay.	English
JIP	Journal of Indian Philosophy, Holland.	English
JJU	Journal of Jiwaji University, Gwalior.	Bi-lingual
JJVB	Journal of the Jain Vishva Bhāratī, Ladanu.	Bi-lingual
JKer.U.	Journal of the Kerala University Oriental Mss. Library, Trivandrum.	Bi-lingual
JKS	Journal of Kerala Studies, University of Kerala, Trivandrum.	English
JKU	Journal of the Karnatak University, Dharwar.	English
JMA	Journal of Music Academy, Madras.	English
JMBRAS	Journal of the Malaysian Branch of Royal Asiatic Society, London.	English
JMSB	Journal of the Maharaja Sayaji Rao University of Baroda, Baroda.	English
JNAA	Journal of the National Academy of Administration, Mussorie.	Bi-lingual

JNAN	Jñānāmrtam, Prof. A.C. Swami Felicitation Vol., Utkal University, Bhubaneswar-751004.	Bi-lingual
*JNSI	Journal of Numismatic Society of India, Banaras Hindu University, Varanasi 221005.	English
*JOIB	Journal of Oriental Institute, M.S. University of Baroda, Vadodara.	English
JORM	Journal of Oriental Research, Madras.	English
JP	Journal of Philosophy, New York.	English
JPHS	Journal of Pakistan Historical Society, Karachi.	English
JPR	Journal of Philosophical Review, New York.	English
JPS	Journal of Polynesian Society, Willington (New Zealand).	English
JPSK	Journal of Philosophical Studies, Kyoto (Japan).	English
JR	Journal of Religion, Chicago.	English
JRAS	Journal of Royal Asiatic Society of Great Britain and Ireland, London.	English
JRCAS	Journal of Royal Central Asian Society, London.	English
JRS	Journal of Religious Studies, Guru Gobind Singh Department, Punjabi University, Patiala.	English
JRU	Journal of Ranchi University, Ranchi.	English
JSAOU	The Journal of Sanskrit Academy, Osmania University, Hyderabad.	English
JSEAH	Journal of the South-East Asian History, Singapore.	English
JSNDT	Journal of the Shrimati Nathibai Damodar, Thachersey.	English
JSS	Journal of the Siam Society, Bangkok (Thailand).	English
JSSS	Journal of South Seas Society, Singapore.	Bi-lingual
JSU	Journal of the Shivaji University, Kolhapur.	English
JTS	Journal of Tamil Studies, Madras.	Multilingual
JTSL	Journal of Tanjore Maharaja Serfoji's Sarasvati Mahal Library, Madras.	Multilingual
JUB	Journal of the University of Bombay, Bombay.	English
JUG	Journal of the University of Gauhati, Gauhati.	English

JUP	Journal of the University of Poona, Poona.	English
JWH	Journal of the World History, Paris.	English
JYI	Journal of the Yoga Institute, Bombay.	English
Kād.	Kādambinī, New Delhi.	Hindi
KHR	Karnataka Historical Review, Karnataka.	English
KJIRSA	Kosal Journal of the Indian Research Society of Avadh, Faizabad.	Bi-lingual
KK	Kāmpila Kalpa, Saugar University, Sagar.	Bi-lingual
KN	Kalā-Nidhi, Varanasi.	English
KNSAG	Koninklijk Neederlandsch Aadrjkskundig Genootschap, Amsterdam (Netherlands).	Dutch
KRIAC	Kalākusumāñjali, Reflection on Indian Art and Culture, Department of Museums, Gujarat State, Vadodra, India.	English German
KS	Kant Studien, Koln (Germany).	
KSDP	Kratkie Soobshchemya O Dokladakhi Polevikh Issledo-vaniykh Instituta Arkheologi, Moscow.	Russian Bi-lingual
KSK	Kalā Saurabha, Kharragarh.	Kannada
KSP	Kannada Sahitya Parishat Patrika, Bangalore.	English
KTA	Kurukshetra Through the Ages Bhartatiya Itihāsa Saṃkalana Samiti, Haryana State. Gita- Rangam, Kurukshetra	
KURJ	Kurukshetra University Research Journal.	Bi-lingual
LD	Light of Dhamma, Rangoon.	English
LEW	Literature East and West, New Paltz (New York).	English
LK	Lalita Kalā, New Delhi.	English
Lin.	Lingua, Amsterdam (Holland).	
LSEWFAP	Le' Spraeck Ende Woorde-Boek De Frederick De Moutman, Paris (France).	French French
LTP	Less Etudes PhilosophiquÉ.	Hindi
Mad.	Madhyamā, Allahabad.	English
Man	Man, London.	English
Marg	Marg, Bombay	

MB	Madhya Bhāratī, Jabalpur.	English
Mb.	Madhya Bharati, Saugar University, Sagar.	Hindi
MBB	Museum Bulletin, Baroda.	English
MBH	Maru Bhāratī, Pilani.	English
MBo.	Mahā Bodhi, Calcutta.	English
MDURJ	Maharshi Dayanand University Research Journal(Arts) Rohtak-124001(Haryana).	English
ME	The Mathematics Education and Research, Sewen (Bihar).	English
MFAB	Museum for Fine Arts Bulletin, Boston.	English
MFEA	Museum for Eastern Antiquities, Stockholm (Sweden).	English
Mind	Mind, Oxford (England).	English
MI	Man in India, Ranchi.	English
MIOC	Memoirs of the Institute for Oriental Culture, Tokyo.	Bi-lingual
MIP	Mother India, Pondicherry.	English
MO	Mysore, Orientalist, Mysore.	Bi-lingual
Mon.	Monist, Kalifornia.	English
MM	Metric Measures, Delhi.	English
MR	Modern Review, Calcutta.	English
MS	Modern Schoolman, Missouri (U.S.A.).	English
MSP	Marāthi Samsodhana Patrikā, Bombay.	Bi-lingual
MUI	Majalla-i-Ulam-I-Islamiya, Aligarh.	Persian
MUJ	Marāthāwādā University Journal, Aurangabad.	Bi-lingual
MUJG	Magadh University Journal, Gaya.	English
MUSRJ	Meerut University Sanskrit Research Journal, Ghaziabad (U.P.).	Hindi
Mus.	Museum, Belgique (Belgium).	Multilingual
Mus. J.	Museum Journal, London.	English
MW	Muslim World, Hardford (U.S.A.).	English
Naim.	Naimisīyam, Puranic and Vedic Adhyayana evam Anusandhāna Sansthana, Naimishāranya, Sitapur.	Bi-lingual

Nat.	Nāṭya, New Delhi.	English
Nav.	Navabhārata, Prajñā Pāthasalā Mandala, Wai, District Satara, Maharashtra.	Marathi
NC	Numismatic Chronicle, London.	English
NCPA	National Centre for Performing Arts, Bombay House, Bombay.	English
ND	Numismatics Digest from Numismatic Society of Bombay.	English
NPP	Nāgarī Pracārinī Patrikā, Varanasi.	Hindi
NUJ	Nagpur University Journal, Nagpur.	Bi-lingual
NV	NV men, Leiden (Netherlands).	Bi-lingual
OA	Oriental Art, London.	Bi-lingual
OB	The Orient, Bombay.	English
OC	Oriental Culture, Tokyo (Japan).	Japanese
OH	Our Heritage, Calcutta.	Bi-lingual
OHRJ	Orissa Historical Research Journal, Bhubaneswar.	English
OLZ	Orientalische Literature Zeitung : Journal of Oriental Literature, Leipzig (Germany).	German
Or.	Orientalia (New Series), Rome.	Multilingual
Orb.	Orbis, Louvain (Belgium).	Multilingual
Ori.	Oriens, Leiden (Netherlands).	Bi-lingual
OS	Orientalia Suecana, Uppasala (Sweden).	Multilingual
OT	Oriental Thought, Poona.	English
OW	Orient/West, Tokyo (Japan).	English
PAPS	Proceedings of the American Philosophical Society, Philadelphia.	English
Paro.	Paropakārī, Dayananda Āsram, Kesarganj, Ajmer.	Sanskrit
Par.	Pārijātam, Sanskrit Monthly Journal from Prem Nagar, Kanpur.	Sanskrit
PB	Prabuddha Bhārata, Calcutta.	English
PBP	Prajñā-Bhāratī, K.P. Jayaswal Research Institute, Patna.	Bi-lingual
Per.	Pesonalist, Los Angeles (U.S.A.).	English

PEW	Philosophy : East and West, Hawaii.	English
PH	Philosophy (Journal of the Royal Institute of Philosophy), London.	English
Ph.Q.	Philosophical Quarterly, Scotland.	English
Phr.	Phronesis, Assen (Netherlands).	English
PI	Psychis International, Muradabad.	English
PIM	Prace I Materialy, Lodzi (Poland).	English
PK	Prabuddha Karnatak, Mysore.	Kannada
PKVRJ	The Punjabrao Krishi Vidyapeetha Research Journal, Akola.	English
PO	Poona Orientalist, Poona.	English
PP	Parisad Patrikā, Patna.	Hindi
*PPB	Prāchya Pratibhā, Bhopal.	Bi-lingual
PPO	Past and Present, Oxford.	English
PQ	Pakistan Quaterly, Karachi.	English
PR	Philosophical Review, New York.	English
PRK	Purākalpa, Varanasi.	Hindi
Pra.	Prajñā, Varanasi.	Bi-lingual
Pre.	Preranā, Jodhpur.	Hindi
PRef.	Philosophia Reformata, Kampen (Netherlands).	Multilingual
*PT	Purātattva, Bulletin of the Indian Archaeological Society, Delhi.	English
PUJ	Patna University Journal, Patna.	English
PURB	Punjab University Research Bulletin (Arts), Chandigarh.	English
*Pur.	Purāna, All India Kashiraj Trust, Fort Ram Nagar, Varanasi.	Bi-lingual
*P.Tr.	Pūrnatrayī, Govt. Sanskrit College, Tripunithura, Kerala - 682301.	English
PV	Prakrit-Vidya, Prakrit Bhawan, 18 B, Institutional Area, New Delhi 110067.	Bi-lingual
QJMS	Quarterly Journal of Mythic Society, Bangalore.	English
QPHS	Quarterly Journal of Pakistan Historical Society,	

QRHS	Historicus, Bartal-Hikmah at Madinpal, Hikmah.	English
Que.	Quarterly Review of Historical Studies, Calcutta.	English
RAA	Quest, Bombay.	English
	Revenue D' Assyriologie et D' Archaeologie Oriental, Paris (France).	French
RArc.	Revue Archeologique, Paris (France).	French
Rang.	Rangavalli, Recent Researches in Indology, Sundeep Prakashan, Delhi.	English
RB	Rajasthāna Bhārati, Sadul Rājasthāni Research Institute, Bikaner (Rajasthan).	Hindi
RCAJ	Royal Central Asian Journal, London.	English
RD	Religious Digest, Talangana (Ceylon).	English
RDDO	Re'pertore D' art et D' Archeologie, Paris (France).	French
RDSO	Rivista Degli Studi Orientali, Rome.	Bi-lingual
RHR	Revue de l' Historie des Religions, Paris.	French
RIB	Research Information Bulletin, Delhi.	English
RJ	Research Journal, Sardar Patel University, Vallabh Vidyanagar.	Multilingual
RJFA	Research Journal, Faculty of Arts, Banaras Hindu University, Banaras.	English
RJPS	Research Journal of Philosophy and Social Sciences, Meerut.	English
RK	Rehnema-ye Ketab, Tehran (Iran).	Persian
RL	Rūpa Lekhā, New Delhi.	English
Rm.	R̥tam, Journal of Akhila Bhāratiya Sanskrit Parisad, Lucknow.	Sanskrit
RM	Review of Metaphysics, New Haven.	English
RO	Rocznik Orientalistyczny, Warszawa.	Multilingual
RRL	Revue Romaine de Linguistiques, Bucharest, Rumania.	Multilingual
RSBDL	Recherches Sur la Biographic Du Buddha Dans Les Sutrapiraka Et Les Vinayapitaka Anciens.	French

RUS	Rajasthan University Studies, Jaipur.	Bi-lingual
SAA	Soviet Anthropology and Archaeology, New York.	English
Sāg.	Sāgarikā, Saugar.	Sanskrit
Sam.	Samṣkrtī, New Delhi.	Hindi
Sams.	Samsodhaka, Dhulir (India).	Marathi
*Samā.	Samāmnāya, Journal of the Maharshi Veda-Vijñāna Academy, Ahmedabad – 380015.	Multilingual
Sar.	Sarasvatī, Allahabad.	Hindi
SB	Śodha Bhāratī, Lucknow.	Bi-lingual
SBB	Sura Bhāratī, Baroda Sanskrit Mahāvidyālaya, Baroda.	Sanskrit
SE	Sovietskaya Ethnographia, Moscow.	Russian
SIE	Studies in Indian Epigraphy, Journal of the Epigraphical Society of India, Mysore.	English
SIJ	Sino-Indian Journal, Calcutta.	English
SJB	Studien zum Jainismus and Buddhismus (Gedenkschrift für Ludvig Alsdorf), Altund Nou- Indische Studien, Seminar für Kultur und Geschichte Indiens Universität, Hamburg.	German
SJJ	Shree Jagannath Jyotish, Journal of Indology, Jagannath Sanskrit University, Puri.	English
Smb.	Sambodhi, Quarterly Journal of L.D. Institute of Indology, Ahmedabad.	Multi-lingual
Smvid.	Samvid, Sanskrta Traimāsikī, Bhāratīya Vidyā Bhawan, Bombay.	Sanskrit
Sn.	Sangīta Nāṭaka, New Delhi.	English
*Śod. Pat.	Śodha Patrikā, Institute of Rajasthan Studies, Udaipur	Hindi
SORIB	Swādhyāya, Oriental Research Institute, Baroda.	Gujarati
SP	Sāhitya Patrikā, Dhaka.	Bengali
SPA	Sammelana Patrikā, Allahabad.	Hindi
SPP	Śāradā Pītha Pradīpa, Dwarka.	Multilingual

SPr.	Sanskrt Pratibhā, New Delhi.	Sanskrit
SPRJ	Śodha-Prabhā : A Research Journal, Shri Lal Bahadur Shastri Kendriya Sanskrit Vidya Peetha, Shaheed Jeet Singh Marg, New Delhi.	Bi-lingual
SRA	Sanskrit Raxga Annual, Madras.	English
SS	Sarasvatī Susamā, Sampūrnānand Sanskrit University, Varanasi.	Sanskrit
SSP	Samskrta Sangama, Poona.	Marathi
SSPC	Samskrta Sāhitya Parisad, Calcutta.	Sanskrit
SV	Samskrta Vimarsah, Hoshiarpur.	Sanskrit
SWJA	South Western Journal of Anthropology, New Maxico.	English
TC	Tamil Culture, Madras.	English
TH	Thaquafatu'l-hind, New Delhi.	Arabic
Theo.	Theosophist, Madras.	English
Thom.	Thomist, Washington.	English
Trip.	Tripathagā, Lucknow.	Hindi
TTDJ	Tirumala Tirupati Devasthanam Journal, Tirupati.	Bi-lingual
UA	United Asia, Bombay.	English
UAS	University of Allahabad Studies, Allahabad.	English
UB	Uttara Bhāratī, Agra.	English
UJH	University Journal of History, Jabalpur.	English
UPHS	Journal of U.P. Historical Society, Lucknow	Bi-lingual
URSSH	University of Rajasthan Studies, Dept. of Sanskrit and Hindi, Jaipur.	Bi-lingual
Van.	Vānījyotih, Prof. S.R. Das Felicitation Volume, P.G. Department of Sanskrit, Utkal University, Bhubneshwar (Orissa).	English
VB	Viśva Bhāratī Patrikā, Shāntiniketan.	Hindi
VBQ	Vishvabhāratī Quarterly, Calcutta.	English
VCC	Vivekananda : The Cosmic Conscience, Cuttack.	English
Ve.S	Veda Savitā, Veda Samsthāna, C-22, Rajori Garden, New Delhi- 10027.	Sanskrit

Vid.	Vidyā, Gujarat University, Ahmedabad- 380009.	Bi-lingual
Vik.J.	Vikram Journal, Ujjain.	Bi-lingual
VII	Vishveshvaranand Indological Journal, V.V.B.Institute of Sanskrit & Indological Studies, Hoshiarpur, 146021 (Panjab)	English
VJ	Visva Jyoti, Hoshiarpur.	Hindi
VK	Vedānta Kesarī, Madras.	English
VP	The Vedic Path : Quarterly Journal of Vedic, Indological and Scientific Research, Gurukul Kangri University, Haridwar.	English
VS	Visva Samskrtam, V.V.S. Samsthan Hoshiarpur.	Sanskrit
*VUOJ	Venkateshwara University Oriental Journal, Tirupati.	Multilingual
VV	Vedavānī, Bhalgarh, Sonipat, Haryana.	Sanskrit
VVRB	Vallabh Vidyanagar Research Bulletin, Bombay.	Bi-lingual
VW	Vedanta and the West, Hollywood (U.S.A).	English
WB	World Buddhism, Colombo (Ceylon).	English
WZDHB	Wissenschaft Liche Zeitschrift Der Humboldt, Universitat zu Berlin.	German
WZKS	Wiener Zeitschrift Für Die Kunde Südasiens und Archiv für Indische Philosophie, Wien.	Multilingual
YBRASC	Year Book of the Royal Asiatic Society Bengal, Calcutta.	English
YE	Young East, Tokyo (Japan).	English
YM	Yoga Mīmāṃsā, Lonavala, Poona.	English
ZCSO	Zpravy Ceskoslovenske Spolecnost Oriental Sticke (Proceedings of the Czechoslovakia Orientali – Society), Prague, Czechoslovakia.	Czech
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft, Wiesbaden (Germany).	German
ZE	Zeitschrift für Ethnologie, Braunschweig (W.Germany).	German

ZSAK

Zeitschrift für Schweizerische Archäologie und
Kunstgeschichte, Basel (Switzerland).

German

LIST OF SUMMARY- CONTRIBUTORS

Sr.No.	Name and Address	Abbreviation used after the summary
1.	Gian Devi Gupta Retd. Deputy Librarian, Kurukshetra Universty, Kurukshetra.	G.D.G.
2.	Brajesh Kathil 1348/5, Urban Estate, Kurukshetra-136118.	B.K.
3.	Dr. B.L. Sharma 745/13, Urban Estate, Kurukshetra-136118. [Phone : 01744-22789]	B.L.S.
4.	(Late) Shri D.D. Kapil 177/10, Rajgan Street, Thanesar Kurukshetra - 136118.	D.D.K.
5.	(Late) Dr. Paramanand Gupta 935/13 Urban Estate, Kurukshetra- 136118. [Phone : 01744-224576]	P.G.
6.	K.C. Vidyalankar 13/767, Urban Estate, Kurukshetra-136138. [Phone : 01744-22219]	K.C.V.
7.	Dr. Ranvir Singh Director and Professor, Institute of Sanskrit & Indological Studies, Kurukshetra University, Kurukshetra-136119 [Phone: 01744-239573]	R.S.

8. Dr. S.P. Shukla S.P.S.
428/5, Urban Estate,
Kurukshetra-136118.
9. Dr. Narender Kumar Sharma N.K.S.
D-20, University Campus,
Kurukshetra-136119.
10. Dr. Vijay Rani V.A.
Retd. Ex. Chairman,
Dept. of Sanskrit,
Kurukshetra University,
Kurukshetra-136119.
11. Kamla Arora K.A.
Proof-Reader,
Institute of Sanskrit and Indological Studies
Kurukshetra University, Kurukshetra.
12. Dr. (Mrs.) Indu Sharma I.S.
Professor
Institute of Sanskrit and Indological Studies
Kurukshetra University, Kurukshetra.
[Phone : 01744-238038]
13. Dr. Shri Krishan Sharma S.K.S.
Professor,
Institute of Sanskrit and Indological Studies
Kurukshetra University, Kurukshetra.

LIST OF REVIEW-CONTRIBUTORS

Dr. Vijay Rani
Ex-Chairman,
Dept. of Sanskrit,
Kurukshetra University,
Kurukshetra-136119

Dr. Anamika Girdhar
Lecturer
Dept. of Philosophy,
Kurukshetra University,
Kurukshetra-136119

Dr. Ranvir Singh
Professor,
Institute of Sanskrit & Indological Studies,
Kurukshetra University,
Kurukshetra-136119

Dr. Bhim Singh
Chairman,
Dept. of Sanskrit,
Kurukshetra University,
Kurukshetra-136119

Dr. Arun Kesharwani,
Professor,
Dept. of A.I.H. Culture & Archaeology,
Kurukshetra University,
Kurukshetra-136119

Dr. S.P. Shukla
428/5, Urban Estate,
Kurukshetra-136119

Dr. Shri Krishan Sharma
Professor,
Institute of Sanskrit & Indological Studies,
Kurukshetra University,
Kurukshetra-136119

I-ARCHAEOLOGY

1. Agrawal, R.C. :- *Excavation of Tisseru Stupa (Ladakh).*

PT, XXIV, 1993-94, pp. 39-40.

During the course of excavation a large number of painted fragments were found. The colours used are vermillion, ultramarine, green, white, cobalt blue and brilliant red. Lines are, however, executed in black. Besides, a large number of clay tablets depicting Buddhist deities such as Sakyamuni, Manjusri, Tara, Samvara, votive stupa in relief and a manuscript written in golden colour are noteworthy. These tablets are of sun-dried soft clay.—G.D.G.

2. B.S. Hari Shankar :- *Mesolithic Rock-Shelter and Megalithic Rock-cut Caves in Kerala.*

PT, XXVI, 1995-96, pp. 93-95.

Present paper reports the discovery of a Mesolithic rock-shelter at Maruthuwamalai and Megalithic rock cut caves at Vazhamuttam, near Thiruvananthapuram in Kerala. These rock-shelter and rock-cut caves have been explored for the first time in south Kerala and have important place in the pre-historic map of the region. These two sites are closely interrelated and are 50 km. away from each other. At the Mesolithic site human burials mark their presence in archaeological context.--B.K.

3. Chakrabarti, Dilip K.& :- *The Iron Age in India : The Beginning and Consequences.*
Lahiri, Nayanjot

PT, XXIV, 1993-94, pp. 12-32.

The first iron-using cultures are easily distinguishable in the Doab and Kashmir because of their diagnostic pottery. In the eastern and central portions of India, there is nothing specific to argue that there was a cultural break/development with the advent of iron. In the northwest also, there is no cultural break. In South India, at Hallur, the situation is similar although on the whole in that region the evidence is more complex.—G.D.G.

4. Deo, Sushma G. :- *Geographic Information System (GIS) for Archaeology.*

PT, XXVII, 1996-97, pp. 85-90.

GIS can be used to deal with question related to past and present environmental setting of the archaeological habitations at the site of the

regional scale. It is an ideal tool to investigate archeological settlement patterns in relation to various geographic parameters that affect human settlement in a given area/region. In Indian context, GIS seems to have an unlimited potential because the amount of data in Indian archaeological, historical field is really colossal.—G.D.G.

5. Ganjoo, R.K; Safaya, Satish &:- *A Report on the Discovery of a Palaeolithic Site near Katra, Udhampur District- Jammu.*

PT, XXIV, 1993-94, pp. 33-34.

The discovery of a Paleolithic site near Katra is suggestive of the confirmatory evidence of the existence of Early Man in the deep and thickly forested Siwalik tracts. The site is about 3 Km. west of Katra town on Katra-Reasi highway. The collection of fifty artifacts from the site comprises both small and large sized artifacts. Most of the artifacts preserve a part of cortex. --G.D.G.

6. Gorakshkar, Sadashiv :- *Marketing Heritage in Corporate Involvement.*

PT, XXVI, 1995-96, pp. 133-137.

The scenario in our country is now dominated by urbanization, industrialization and emphasis on science and technology. All this has affected our individual values, system of belief and identities as a community. The present paper underlines that in our growth- planning we should be conscious about the path which we are following and it should not be detrimental to our national culture. Culture and cultural heritage has a special significance today and all forms of heritage need to be preserved and conserved as an essential fact of the personality of our country.—B.K.

7. Gupta, Sunil :- *Beyond Arikamedu : Macro Stratigraphy of the Iron Age-Early Historic Transition and Roman Contact in South India.*

PT, XXVI, 1995-96, pp. 50-61.

Arikamedu, on the Coromandel coast of South India, is one of the most significant archaeological site which was excavated by Mortimer Wheeler, J.M. Casal and Vimala Begley. Being the first excavated site in south India to yield material indicators of long distance Mediterranean trade, the Arikamedu stratigraphy has become the basic

reference for studies of early Indo-Roman commerce in the region. The emphasis upon the evidence from Arikamedu has led to marginalisation of evidence from other sites in south India. There are also some inadequacies in the stratigraphy of Arikamedu which has been carried over into establishing time framework of some other sites.

The present paper discusses these two issues concerning Iron Age-Early Historical archaeology of South India. The author incorporated macro-stratigraphic view and focuses upon the contradictions in the past application of the Arikamedu evidence.—B.K.

8. Joglekar, P.P. :- *Faunal Quantification : Review of New Trends*.
PT, XXVI, 1995-96, pp. 1-6.

The paper presents a review of the general trends in faunal quantification. It also throws light on recent developments in techniques and concepts in archaeozoology with its recent developments in India. The paper discusses developments of palaeontology and archaeozoology with their various aspects like measurement of taxonomic abundance, aging sexing and species identification from animal bones. The author highlights the need of using computer technology which has opened up diverse channels to archaeologists to apply complex and sophisticated methods for the analyses of exploratory data.—B.K.

9. Joglekar, P.P.; Mukherjee, Arti Deshpande:- *Report on the Faunal Remains from Kelshi, District-Ratnagiri, Maharashtra*.
Joshi, Sharmila

PT, XXVII, 1996-97, pp. 91-95.

This report is based on bones and marine shells collected from the site of Kelshi on the coast of Ratnagiri District. The author of this article opines that the faunal collection made at Kelshi is very small, yet it is significant to know about the animals associated in the historical period especially of coastal historical sites.—G.D.G.

10. Joshi, Maheshwar P. :- *The Anthropomorphs in the Copper Hoard Culture of the Ganga Valley*.

PT, XXVI, 1995-96, pp. 23-31.

Discoveries of copper objects have been reported from time to time from different parts of India, though the copper objects of Ganga

Valley have a significant place in Indian archaeology. Among the various artifacts of the Ganga valley copper hoards, the anthropomorphic figure is unique as it has no parallel in the entire copper Bronze Age of world archaeology. This important aspect of the copper anthropomorph is assessed in the present paper particularly the issue of identification of the anthropomorphic figure is discussed in detail. The author opines that the anthropomorph is a ritual axe and represents one of the earliest examples of a personified axe (parśu-purusha). Regarding the genesis of the anthropomorph figure the author suggests that it represents some sort of structural formative and it is a symbol of leadership (be it political, economic or religious). The author ventures to associate with this anthropomorphic figure the mythology of Paraśurāma who in pursuit of vanquishing *kshatriyas* was humbled by Rama.—B.K.

11. Lahiri, Nayanjot :- *A Little Known Buddhist-Relic Stupa in the Santhal Parganas.*

PT, XXVII, 1996-97, pp. 96-99.

Sambodhi or *Samādhi* as it was known in 1855 stood at the foot of hills called Buddha Thoon dari near a village known as Bagiawari, close to *sakrigali* in the Santhal Paraganas. This was evidently a *Saririka stupa* and as in the case of other similar ones, considerable care had been taken to encase the bone relics in a series of caskets.—G.D.G.

12. Mani, B.R. :- *Excavations at Sankisa 1995-96.*

PT, XXVI, 1995-96, pp. 43-49.

Sankisa (distt. Farrukhabad, UP) is an important archaeological site which has been identified with Sankasya, the capital of king Kusadhwaja, the brother of king Janaka. In order to know the earliest antiquity and cultural sequence of the site, the archaeological excavations were taken up by Archaeological survey of India in 1995-96. The present paper reports the results of the excavation. Cultural assemblage of the excavation revealed the four periods, viz. (i) Painted Grey Ware period (ii) Northern Black Polished Ware period (iii) Śunga period and (iv) Kushana period. It is a short report of excavation conducted at the site. However the excavations at this site are important in view of the fact that the great city site has never been earlier excavated with scientific methods.—B.K.

13. Mani, B.R. :- *Recent Archaeological Investigation in Trans-Ghaghra Plains and Identification of Some City Sites of Kosala.*

PT, XXVII, 1996-97, pp. 10-18.

Archaeological Survey of India is exploring the Trans-Ghaghra plains, Sarayupar area in the Basti and Siddharthnagar district of Uttar Pradesh. An important achievement of the exploratory survey was the discovery of Buddhist-*Stūpas* at fourteen sites including the mounds of Mahjidia I, Ukada, Sevaiddih, Hansudi, Barhari Gaura, Behil I, Baksari-Banni, Khajura, Khurd, Katesar, Bhangura, Chetia, Bharat Bhari II, Thalpur and Rampur Reoti.—G.D.G.

14. Mahida, Bhamini A. :- *Loteshwar : A Chalcolithic Regional Ceramic Tradition Site of North Gujarat.*

JOIB, XLV, 1995, Nos. 1-2, pp. 85-92.

The study of Harappan culture in Gujarat began in the 1930's by M.S. Vats's excavation at Rangpur in Surendranagar district. A few other important landmarks in the history of Harappan studies in this region are the subsequent excavations at Rangpur and Somnath in the 1980's, Lothal and Surkotada in the 1960's and 1970's, Loteshwar and Dholavira in the early 1990's.

A cursory glance through the published literature on the Harappan culture in Gujarat indicates that, almost all excavated sites have yielded cultural relics, predominantly pottery, which is different from the Harappan. To distinguish it from the Harappan, it is called 'the Regional Ceramic tradition of north Gujarat'.—D.D.K.

15. Mani, B.R. & Dwivedi, I.D. :- *Anangpur Fort : the Earlier Tomar Settlement near Delhi.*

PT, XXIV, 1993-94, pp. 41-42.

A few paleolithic stone tools were found there. A circular copper coin was also found which is definitely of Rajput origin. It has on obverse a crude representation, possibly, of Śiva with bull, and traces of Nāgarī legend on reverse. It seems to be an early Tomar coin type. Red ware potsherds of medium to coarse fabric comprising of storage jars, lids, cooking pots, basins, bowls, etc. are found in the area of the fort.—G.D.G.

16. M. Ram Mirchandani :- *Ethno-Archaeological Study of Circular-Hut Structure Found from Vagad, An Archaeological Site of Dhandhuka Taluka (Ahmedabad Dist.)*.

JOIB, XLIII, Nos. 1-2, 1993, pp. 99-102.

There is close affinity between the circular hut structure of the proto-historic chalcolithic period of Gujarat and the present day circular hut structures used by the tribal communities. Present day circular dwelling places are the same in design, shape and technique of construction as they were in Late Harappan Time. The present day structure is made by the use of reeds and post holes are made by the use of bamboo. The roof is made by using leaves of grass. After making roofs thatched by grass or by leaves, clay and cow dung mixture is used to prepare floor as well as to prepare walls. On the basis of the study of pottery finds from Vagad and on the study of other artifacts recovered from Vagad excavation, one can date the circular huts structure of the Vagad excavation site to c. 2000 B.C. to c. 1500 B.C.—P.G.

17. Navaratn S. Rajaram :- *Vedic and Harrappan Culture : New Findings*.

PT, XXIV, 1993-94, pp. 1-11.

The author of this article concludes that the major part of the Harappan civilization excavated so far- c. 3000 to 1800 B.C. represents the early Sūtra and Brāhmaṇa period. This identification is based on recent findings in mathematics of *Śulbasūtra* and the mathematics of Egypt 200 B.C. This phase of the Indian civilization was brought to an end around 1900 B.C. by the final drying up of the Saraswati river.—G.D.G.

18. Nigam, J.S :- *Sothi Pottery at Kalibanga : A Reappraisal*.

PT, XXVI, 1995-96, pp. 7-22.

Kalibangan (Distt. Hanumangarh, Rajasthan) is a famous archaeological site where a large scale excavation was conducted. The author of the present paper was associated with these excavation for several seasons and had the responsibility to study the excavation pottery. The excavation at Kalibangan revealed the stratigraphy position of non-Harappan and Mature Harappan pottery. This non-Harappan pottery was called 'Sothi ware' by A. Ghosh. In India several sites containing Sothi culture have been explored and excavated in the

Ghaggar and Sarasvati Valley and desert region of northern Rajasthan. In the present paper the author gives his observations on the vestiges of the Sothi culture discovered in the lowest level of citadel mound of Kalibangan and compares this pottery with the pottery of other important sites of Ghaggar/ Sarasvati Valley. The author is of the opinion that the existing chronology at Kalibangan needs to be revised as Sothi culture-Period I, Overlapping or intermediate phase-period II and the Mature Harappan Culture-Period-III.---B.K.

19. Patel, Ambika :- *Some Aspects of the Mesolithic Culture of Gujarat.*
JOIB, XLV, 1995, Nos. 1-2, pp. 93-98.

Indian sub-continent comprises a vast and diverse set of interconnecting ecosystems which has provided the necessary raw materials for the sustenance of the indigenous prehistoric cultures. In this paper an attempt has been made to compile the available information related to various aspects of the Mesolithic culture of Gujarat. The paper discusses some of the basic problems related to the cultural identity of the Mesolithic people, their technology, subsistence pattern and art.

The 'Mesolithic' is the most complex and wide spread phase of Indian Prehistory. Microlithic remains, geology and environmental setting in Gujarat consisting of the fertile coastal plain, Kathiawar Peninsula etc. have been excavated and discussed in this paper.—D.D.K.

20. Patel, C.B. & Mishra, C.B. :- *Illicit Trafficking in Indian Antiquities: Problems and Challenges.*

PT, XXVII, 1996-97, pp. 67-73.

The cultural wealth of immense value has been raped, ravaged and depleted by explorers, conquering hordes and the alien colonists, particularly the English. The present paper seeks to examine the roots and causes of the issue, the existing legislations, their inadequacies etc. The paper also attempts at suggesting some possible ways and means to tackle this ever increasing menace. —G.D.G.

21. Pathak, P.V. :- *Tectonic Upheavals in the Indus Region and Some Rgvedic Hymns (Part IV).*

ABORI, LXVI, Pts. 1-4, 1995, pp. 1-15.

The author had earlier explored the various physical phenomena associated with the vṛtra-killing, the Indus region-having tectonically

active for such upheavals occurring there and had proposed that the R̥gvedic myth of Indra killing Vṛtra can be understood as breaking of an earthen bund formed due to tectonic upheavals. In the present article he has dealt with the R̥gvedic *rics* in depth, and has shown that the various aspects of the Vṛtra myth can be understood in a cogent manner considering Vṛtra a earthen bund. These aspects are : (a) killing of Vṛtra into pieces (b) rivers flowing over the body of the demon (c) Vṛtra as mountain, letting the river waters to flow (d) channels dug for earthquake like conditions associated with the Vṛtra killing etc. The author has also proposed the meaning of the word *go* to be land segments submerged under water behind Vṛtra an earthen bund. —P.G.

22. P.I. Krishnani :- *Heritage Management –Ancient Monuments, Causes of Decay.*

PT, XXVI, 1995-96, pp. 131-132.

A monument is defined as a public or private building more than one hundred years old which commemorates an historic event, person or represents an archetype of its age. The present paper throws light on the causes of decay of monuments. A monument is affected by two ways, natural and man made. Natural causes are earthquakes and floods, lighting, growth of vegetation, water logging and erosion of soil etc. while the man made causes of decay of monument are encroachment and disfigurement, industrialization, erection of dams and canals, mining and quarrying, pilferage of architectural masterpieces, lack of public amenities etc. The paper also underlines the need of conservation of monuments for the preservation of country's heritage.—B.K.

23. Poonacha, K.P. :- *Anthropomorphic Figures and Other Remains at Kumati.*

PT, XXVI, 1995-96, pp. 118-119.

Three anthropomorphic figures have been discovered by the author at the megalithic site near the village Kumati in Bellary district. An elliptical mound of medium sized pebbles and granite flakes was noticed on the site where anthropomorphic figures and some rectangular slabs are located. The figures and slabs are all fashioned on locally available granite rock. Slabs of large size and of almost uniform thickness have been removed from rocks and the head and limbs are fashioned by the technique of oblique chiseling. A megalithic burial structure associated with these anthropomorphic figures has been found

at a distance of about 2 kms. Typologically, this burial belong to the variety of cairn packed port- holed dolmen enclosed by a slab circle, and is comparable to the megalithic of Brahmagiri. To the north of the village Kumati a large collection of middle and upper palaeolithic artifacts has also been found.—B.K.

24. Pradhan, D.; Mohanty, P. & Mishra, Jitu :- *Manikapatna : An Excavation Report.*

PT, XXVI, 1995-96, pp. 123-126.

It is a short report on the limited excavations conducted in 1989-90 and 1992-93 at Manikapatam (near Puri), an ancient seaport of Orissa. Three trial trenches were laid which revealed a cultural deposit of two periods. Period I yielded two celts probably of Neolithic age, alongwith pot sherds. The site was probably abandoned and a long time- gap is marked by a thick sand deposit. The deposit of period II can be dated from the 9th century to the early post of 19th century. The site yielded pottery of various types, both Indian and foreign varieties. The important finds were a sherd with an inscription in Kharoshti script with legend Dasatradeva and Khida and a Kushana coin. These show that the site was in continuous occupation from the first century A.D.—B.K.

25. Pradhan, S. :- *Rock Engravings in the Rock Shelters of Upland Orissa.*

PT, XXVI, 1995-96, pp. 32-42.

The author reports the discovery of sixteen new rock art sites from the western highlands of Mayurbhanj, Sudargarh, Jharsuguda and Kalahandai districts of Orissa, which gives a new dimension to the rock art research in Orissa. These sites are engraved rock-shelters which are documented by the author. It reveals that the engraved rock shelters like the other painted rock-shelters do not follow any precise rule with regard to their position, orientation, size and concentration.—B.K.

26. Prusty, Harish, Mohanty, Pradeep & Mishra, Jitu :- *Langudi : An Early-Historical Buddhist Site in Coastal Orissa.*

PT, XXVII, 1996-97, pp. 100-103.

Recent excavation at Langudi hill by the Orissa Institute of Maritime and South East Asian Studies has confirmed the identity of Langudi Hill with Pushpagiri Mahavihara and equated with that of Huen-Tsang's pu-sie-po-ki-li. HuenTsang visited Udra (the present Orissa)

during A.D. 639 and mentioned the name of Peu-so-po-ki-li- Buddhist monastery in his book.—G.D.G.

27. Ramachandran, K.S. :- *AlaganKulam an Indo-Roman Port : A Critique.*

PT, XXVII, 1996-97, pp. 19-24.

Alagankulam was an ancient port on the mouth of the Vaigai River. Alagankulam was excavated in 1986-87 and again in 1990-91 by the state Department of Archaeology, Government of Tamilnadu. On the basis of these excavations, the author concludes that Alagankulam is a single culture site with perhaps a couple of phases, the cognizant elements being Rouletted ware and amphora on the one hand and the Alagankulam ware on the other, the Rouletted ware and the shipping amphorae both are contemporary, since both appears in the same level.—G.D.G.

28. Rath, Alope & P. Vijay Prakash :- *Iron Ore Element in the Microlithic Industry of Kirandul, Madhya Pradesh.*

PT, XXVI, 1995-1996, pp. 89-92.

Kirandul, a small industrial township in the Bailadila (Distt. Bastar, M.P.) is an environment zone which was occupied by the Mesolithic man. He exploited here the iron -ore and quartz and chert stones for tool making. The site yielded a large number of microliths scattered over an area of about 10kms. Raw material wise the microlithic industry is dominated by quartz, followed by iron ore and chert. Kirandul being an isolated instance in the region, the use of iron-ore in tool- making during Mesolithic period becomes interesting. It is, probably, the first of its kind in India where haematitic iron-ore has been found to have been used for producing tools during Mesolithic period. The present paper discusses the significance of the use of iron-ore as raw material in Indian Mesolithic.—B.K.

29. Silas, S. :- *Cunningham : Explorer and Excavator.*

PT, XXVII, 1996-97, pp. 1-9.

Alexander Cunningham pioneered the archaeological movement in India, with excavations getting systematised to some extent under official patronage. The life and works of Cunningham are dealt broadly in this article.—G.D.G.

30. Sharma, A.K. :- *Early Stone Age in Tansa Valley*.
PT, XXXVI, 1995-96, pp. 85-86.

The author conducted an archaeological exploration in the Valley of river Tansa (Distt. Thane, Maharashtra) which revealed the existence of Early Stone Age Man as well as late Stone Age Man in the area. During the course of investigations Early stone Age sites were located at Parol and near village Aktal. Here the deposit contains rubble gravel with occasional large boulders or pebbles of basalt. The author also recovered Acheulian tools which comprise hand- axes, cleavers, coppers, discoids, flakes and cores. Middle Stone Age tools were also recovered from Parol and Tungareshwar. The paper also gives description of the tools recovered from the explorations.—B.K.

31. Sharma, D.P. :- *A Fresh Look on Seals and Sealings of Indus Valley in the National Museum*.
JGJKSV, XLVI, 1990, pp. 73-82.

National Museum, New Delhi has in its collection 154 rare seals and sealings from Mohanjodaro, Harappa, Kalibangan and Chanhudaro, all Indus sites. Seals were mostly made of soft steatite (chorite) or French chalk of white, black, grey and dull yellow colours. Besides this, they use paste, faience, silver, zinc, copper, bone glazed terracota, powder, steatite, lime stone and marble. These seals are marks of ownership and serve as an authentic documents receipts, contracts and deeds. Seals were also used for administrative and trading activities as mean of identification. The paper describes six main functions of seals.

The seal have been classified in groups (i) Paśupati or Proto śiva seal (ii) unicorn before a burner (iii) seal showing man between two tigers (iv) horned deities of seven sister seal (v) a pipal tree and unicorn head (vi) seal depicting ship and (vii) seal depicting svastika. Besides this few round and cylindrical seals show West Arian influence. The script on Indus valley seals is not similar to any west Asian script. It shows to transitional stage of evolution. It was ideographic and very less alphabetic. The direction of writing was from left to right. It was existing in Pre-Harappan period continued up to 1000 B.C. But Dwarka Inscription shows transition stage between Indus script-early Brahmi scripts.—P.G.

32. Sharma, Sukanya :- *Archaeological Remains of Sri Surya Pahar, Assam- A Brief Survey Report.*

PT, XXVI, 1995-96, pp. 62-65.

Sri Surya Pahar (Distt. Goalpara, Assam) is an archaeological site which has remains of religious nature consisting of rock-cut sculptures of both Hindu and Buddhist faiths, *stupas*, *lingas*, sandstone pillars, stone slabs etc. The author presents a brief survey reports of this site. He is of the opinion that the site was either regarded as an abode of the sun or was dedicated to sun worship. The site yielded the lingas and also figures of Śiva dominate the group sculptures. There are also rock-cut images of Gaṇeśa and Viṣṇu, which belong to Pala-Sena school of art. Their presence indicates the practice of Śaiva and Vaiṣṇava cults in Assam between 8th to 12th century A.D. The Surya Pahar temple complex may have been built during this period. The other group of sculptures on the site are the Buddhist stupas. Buddhism must have flourished in the place either in 7th century after Bhaskara Varman's acquaintance with Huen Tsang or between 11th -12th century when the region was ruled by Palas. The material remains of the site indicate the co-existence of Brahmanical and Buddhist religious practices and it may be an expression of popular Indonesian cult of Śiva-Buddha where Buddha is considered locally as the younger brother of Śiva.—B.K.

33. Sharma, Ramesh Chandra :- *The Raj Samudra Dam : A Milestone in Water- Management.*

PT, XXVII, 1996-97, pp. 25-29.

The Raj Samudra Dam was built by Maharana Raj Singh in A.D. 1676, some sixty four kilometres north of Udaipur near Rajnagar. To know about the technique of dam construction and efficient water management. The author has studied two contemporary works namely, the *Rajprasastih* (Menaria 1973) and the *Rajvilas* (Bhagwandein 1912). On the basis of these two works the author regards the Raj Samudra Dam as a remarkable feat of successful and efficient water management. In view of its long life it being in still use the Raj Samudra Dam may be regarded as a milestone in the techniques of dam construction in India.---G.D.G.

34. Thomas, Saji :- *The Prehistory of Upper Dhadhar Valley : A Preliminary Study.*

JOIB, XLV, 1995, Nos. 1-2, pp. 75-84.

There are very few regions in the Indian Subcontinent that can peer with the rich prehistoric cultural traditions of Gujarat. The prolific archaeological activities in the valley of Sabarmati etc. have been studied right from the time of Robert Brucefoote, about 150 years ago. Thereafter a large number of scholars have made archaeological explorations and investigations into the Prehistoric Archaeology of Gujarat. This area is termed as Dhadhar Valley. This river owes its origin from the hills north west of Pavagadh in the Panchmahals District of Gujarat. The systematic partial exploration carried in the upper reaches of Dhadhar river and tributaries yielding promising evidence of the occupation of the region by the prehistoric communities.—D.D.K.

35. V. Rambrahman :- *New Megalithic sites in Chittor District*.
PT, XXVI, 1995-96, pp. 114-117.

Archaeological explorations were conducted by the author in Chittor district of Andhra Pradesh. The results are given here. Thirteen new megalithic sites were discovered; out of these thirteen sites, nine are burial Sites, two sites have megalithic paintings and two are habitational sites. The list of these megalithic sites and their general features are given in the paper.—B.K.

II- ARTS & CRAFTS

36. Aruni, S.K. :- *A Unique Panchakuta Temple at Sirval, Gulbarga District, Karnataka.*

PT, XXVII, 1996-97, pp. 107-112.

The importance of this temple lies in its unique plan. The layout of the *garbhagrhas*, four on cardinal points and one at the centre, suggests that the temple represents the five aspects of Śiva i.e. Sadāśiva or Mahādeva : Sadāśiva has five faces representing *Tatapurūṣa*, *Agora*, *Vāmadeva*, *Sadyojāta* and *Īśāna*. Two inscriptions belonging to the Chalukyas of Kalyana and Silhara family of Tardawadi (Bijapur district) are found here.—G.D.G.

37. Asthana, Shashi :- *Maradharshana Episode : A Unique Representation.*

PT, XXVII, 1996-97, pp. 53-56.

Maradharshana is one of the most important events in Buddha's life. The subject has been continuously exploited by the artists for a variety of compositions right from the 2nd century B.C. to the 12th century A.D. In this article, the author has studied a unique stone sculpture housed in the National Museum representing the theme of Mara. —G.D.G.

38. B.S. Harishankar :- *Śaivit Art and Thought in the Literature of Kerala : A Survey.*

PT, XXVII, 1996-97, pp. 57-61.

Śiva is represented in early literature of Kerala as *Dakṣiṇāmūrti*, *Kirātamūrti* and *Umāmaheśvaramūrti*. In art Śiva is represented as *Kirātamūrti*, *Dakṣiṇāmūrti*, *Umā-Maheśvaramūrti*, *Ardhanārīśvara*, *Naṭarājamūrti*, *Śankaranārāyaṇa* and *Kālabhairava*. Beside these, there are other forms of Śiva like, *Yogīśvara* and *Ekādaśarudras* which are not much popular.—G.D.G.

39. Byrski, Christopher :- *The Cultural Context of Nāṭyaprayoga.*

PTr, XXI, No. 1, 1994, pp. 5-15.

The author referring to *Nāṇḍī* quoted in fifth chapter of *Nāṭya Śāstra* says that the word *ījyā* indicates that *Nāṭya Prayoga* began in the context of *yajñā* as vedic *yajñā* was the central and pivotal notion of life at that time.

Primordial man, the lord of creatures *Puruṣa* or *Prajāpati* heated himself, entered upon *Tapas* and world became. *Puruṣa yajñā* in *Puruṣa-sūkta* of *Rgveda*, description of *Aśvamedha* in *Śatapatha Brāhmaṇa*, and chain of other *yajñās* and festivals where the people from far and near gathered are probably in the cultural context of *Nāṭya Prayoga*. It is also a sacrifice which was in beginning from Dravidian invention was recognised as fifth Veda.

At that time all works were called *yajñā*. So the sacrifice of performance- *Nāṭyaprayoga yajñā*, *jñānyajñā* of *Dharma* and *dravya yajñā* of *Artha* becomes a *yajñā*.—K.C.V.

40. Byrski, Christopher :- *The Structure of Nāṭyaprayoga*.

Ptr., XXI, No. 1, 1994, pp. 16-25.

When it is almost decided that *yajñā* was in the background of *Nāṭya Prayoga*, the mythological context of *yajñā* gives the idea that *Prajāpati* himself desired something and started a sacrifice. In every sacrifice, there are some common elements- i) desire ii) effort iii) hope iv) apprehension v) achievement. These five elements correspond to the *Nāṭyāprayoga* given by Bharata as *ārambha* (beginning), *yatna* (effort), *prāptyāśā* (hope), *Niyatāpti* (apprehension) and *phalāgama* (achievement). These elements show structure of the plot (*itivṛtta*), hence are called phases of action (*kāryāvasthā*), fivefold nature of *itivṛtta* are *Arthaprakṛtis* and steps of span of *itivṛtta* are five *Sandhis* and *Sandhyangas*.

With these five-fold actions the theatre is supposed to convey to the spectator exactly, this very truth about one's existence and to make him feel it, as the theatre is *Bhāvānukīrtanam* of three worlds. This notion of *Sandhis* is very practical. For this playwright and an actor should know what elements build up each and every phase of play. These *Sandhis* are *Mukha*, *Pratimukha*, *Garbha*, *Vimarśa* and *Nirvahaṇa*. In *Nāṭyasāstra* with *Sandhis* some *Sandhyangas* are also enumerated. Thus 64 span of elements reflect the basic division of five faces. Plot division, action, span- all are very important for *Nāṭya prayoga*.—K.C.V.

41. Deshpande, M.N. :- *Some Thoughts on Indian Art and Architecture*
(From the Earliest Times to the 12th century).

PT, XXVII, 1996-97, pp. 37-45.

Indian architectural and artistic activities received a great boost with Aśoka's conversion to Buddhism. For the next two centuries it was primarily Buddhism which dominated the art-forms, though Jainism and Brahmanism equally contributed. The Kings of Chalukyan dynasty were great patrons of art and the region around their capital came to be described as a cradle of early temple architecture. The medieval temples of central India built during the rein of the Kalachuris, Chandellas, Kachchhapaghatas and Paramaras consist of a fascinating variety. The author has discussed in detail on the development of art and architecture from the earliest times to the 12th century.—G.D.G.

42. Fussman, Gerard :- *Le "Masque Court" : Une Effigie En Laiton De Śiva Au Gandhara (The Short Mask "A Brass Effigy of Shiva in Gandhara). (French).*

JA, CCLXXIX, Nos. 1-2, 1991, pp. 137-174.

The cabinet des Medailles in the Bibliotheque Nationale, Paris, boasts a brass (i.e. copper alloyed with zinc) mask dug up from a village next to Peshwar by General Court, a French officer of Maharaja Ranjit Singh. It was presented to King Louis-Philippe in 1834 and illustrated only once, by J. Princep, in JASB 1836. There is no doubt about its authenticity and provenance.

The mask, 46cm high and 25,5 cm wide, represents the front part of a bearded male head. The hair is gathered in a topknot bound together by a triple-headed cobra. A short inscription is engraved on the neck. It records the gift of this mask of *Hara* (Śiva). Its language is a kind of pidgin Sanskrit recently known from the Gilgit manuscripts colophons and the Chilas inscriptions. Its scripts belong to a variety of Brahmi known as " calligraphic ornate script" or "Bamiyan-Gilgit Type I" whose use spread in North-Western India in the Vth-VIth centuries A.D.

The workmanship of the mask is definitely Gandharan. Its cult use is best explained by referring to the Himmachali *mohra* and to the Nepali(i.e. Newar) masks of deities. The wording of the inscription suggests that, although made by a Gandharan artist, this mask was meant for use in the hills.—Author

43. Gupta, Manik Chandra :- *Bhāratīya Kalā men Manake (Beads in Indian Art). (Hindi).*

JGJKSV, XLVII, 1991, pp. 213-217.

Beads are the first living objects manufactured as artifacts. The author has made a general discussion on the different types and usages of beads. The use of beads for beautification of the bodies of woman as well as the stone images of men and women and *stambhas* (pillars) have been an important aspect of Indian Art from very ancient times. These are also taken as basic source of evidence of economy and the cultural consciousness of the society. The beads made of valuable stones must have been used by the well to do starta of the society while that of mud and inferior stone must have been the stock of poor people.—R.S.

44. Mishra, Rajesh Kumar :- *Mathurā kī Kalā men Nārī Uccitraṇa kī Prṣṭhabhūmi (The Background of Carving of Woman in Mathura Art). (Hindi).*

JGJKSV, XLVII, 1991, pp. 195-204.

Indian art specially the Mathura art reached at its peak when it flourished under the kingdom as Buddhism was patronised by the kings in time of Kushanas after the Mauryans. It was a strange trend that while Aśoka preached and get carved the sermons of good character and restrain from passions but now the Buddhist Stupas and structures were being decorated by nude women carvations in various poses. It is natural that this trend was backed and liked by the society of that time. This novel trend of Mathura art reflects the contemporary social and political conditions. Needless to say that traditional elements were equally responsible for the same.—R.S.

45. Mukherje, Mahua :- *Gauḍīya Nr̥tya : Classical Dance Tradition of Bengal.*

Anvi., XVI, 1996, pp. 42-45.

The antiquity of *Gauḍīya Nr̥tya* is based on literary, sculptural and historical evidences. Besides its roots in *Nāṭyaśāstra*, its evolution and growth can be traced to the traditions of dance and some of dance forms existing in *Gauḍa Vanga*. *Gauḍīya Nr̥tya* is a composite art. It is the art of the stage, drama, music, poetry, colour and rhythm. It is the classical art but this classicism curiously endures in the village, in the temple, in folk dancing, group dancing, dance dramas and in individuals. It is an art that is meant primarily for spiritual expression and it is obviously temple art.—G.D.G.

46. Nath, Jitendra :- *Vajrasattva*.

PT, XXVI, 1995-96, pp. 129-130.

National Museum, New Delhi acquired a small Kashmiri brass relief representing a Tantric deity. It shows a four armed male deity seated on a lotus seat supported by two elephants. He holds in his hands an arrow a *vajra*, a bow and a bell. The relief represents *vajrasattva* a widely revered deity in Vajrayana phase. The image would be dated to 10th-11th century A.D. on stylistic ground. The form of four armed Vajrasattva is rare in Indian art and, therefore is an invaluable addition to our knowledge.—B.K.

47. Nath, R. :- *A Survey of the Study of Indo-Muslim Architecture*.

PT, XXV, 1994-95, pp. 40-56.

The architecture is pointed out by the author a source of history as well as fine art and a discipline in itself. It bears an stamp of an age. It is a lithic record of history. The author has surveyed the study made by scholars of Indo-Muslim architecture delineating contemporary records of medieval Indian architecture, narrative literatures (war memories, diaries, travel accounts, gazetteers, Guide books etc.), the archaeological data studied A.D. 1862-1947 by different scholars and published under New Imperial Series. Several critical works on art history of this period were published which included the works of James Burgess, B. Fletcher, V.A. Smith, E.B. Havell, A.K. Coomaraswamy, C.M.V. Sturart, J.Ph. Vogel, Percy Brown, Mulk Raj Anand, Stella Kramris etc. Besides during the post 1947 era propagandist Freelancing has also been attempted. Moreover a few research on islamic symbols have been published. Although Islam prohibits the creation of a monumental tomb at a graves, yet several buildings and tombs were erected during the Mughal period. These also displayed the verses from Quran.

With the establishment of the Delhi Sultanate around the close of the 12th century A.D., Turks employed traditional stone-masons (*Śilpin*, *Silāwat*) worked under the overall guidance of their new patrons. The two different architectural styles began to coalesce and integrate. The Indian setting and environment cited as the most forceful determinants with the passage of time the regional style under the Sultantes of Gujrat, Malwa and Deccan developed. During the Mughal period it reached the zenith of its development issuing individuality and personality of its own. It became a National style. Indo Muslim architecture was essentially a court (*darbarī*) art.—S.P.S.

48. Neumayer, Fruin :- *Rock Paintings From Hajaribagh, Bihar*.
PT, XXV, 1994-95, pp. 80-83.

The paintings discovered in the district of Hajaribag (Bihar) are comparable with the sites of Hemgiri Reserve Forests and Usakothi in the Sundargarh district as well as some sites from the Sambalpur district of Orissa. These are also stylistically comparable with mesolithic art in Vindhya Hills.—S.P.S.

49. Pande, Anupa :- *The Indianness of Indian Sculpture*.
JASB, LXVII-LXVIII, 1992-93, pp. 201-204.

Opens the issue by quoting Hegel, who characterised Indian art as symbolic in a pejorative sense. The Indian artist worked within ambient tradition, plastic as well as iconographic. The images of deities are created by him within the religious tradition in specific and standard ways in the context of meditation and worship. The artist inherited the rich tradition of ideology and iconography and is seen observing limitations of an immemorial tradition of distinctive iconic forms and proportions. Nevertheless, it does not mean that the artist had no creative freedom and that his work was wholly conventional, static and devoid of originality and liveliness, it belonged to an ancient rich tradition and was understood symbolically conventional symbolism of an iconographic language with vibrant expression of plastic form-conveying deep significance by virtue of its aesthetics or sense perceptible character. Concludes that it is the subjectivity of Indian art which constitutes in Indianness. It is based upon *bhāva* in consciousness and not an external accident.—N.K.S.

50. Pathak, Rashmi :- *Rock-Paintings in India : Decay and Control*.
PT, XXVII, 1996-97, pp. 62-66.

There are two main factors responsible for the decay of rock art. First is vandalism and the other is environmental. In this article the rock paintings in open sites only have been taken into account and not others. The author has given some suggestions how to control the decay of rock-paintings.—G.D.G.

51. Paulose, K.G. :- *Bhagavadajjuka on Kūṭiyāṭṭam Stage*.
PTr., XXI, No. 1, 1994, pp. 40-87.

In the second century B.C. Baudhāyana kavi composed a comedy drama (*Prahasana*) named *Bhagavadajjuka*, which was adopted

by the Cākyār actors to be staged. They presented it on the famous stage of *Kūṭiyāṭṭam*. For this a stage manual was prepared in 13th century A.D. in which all the functions to present this drama are given serially. The author has tried to reconstruct the play presented by Cākyāras on *Kūṭiyāṭṭam* stage.

First of all he gives the detail, how the remuneration was collected to meet the expenses incurred in presenting the drama.

Secondly, it is known that the drama was presented in about 35 days. A day wise detail had been prepared. In the beginning description of *Sūtradhāra* and *Nāndi* show the dress and dialogues of *Sūtradhāra*, śloka of *Nāndi* and its performance.

So from this stage manual the following information, which is very important to know the *Kūṭiyāṭṭam* theatre and Cākyāra's performance-

- a. Characteristics of *Kūṭiyāṭṭam*
- b. Sanskrit and Prākṛta text.
- c. Translation in Malayalam
- d. Stage direction
- e. Material used to stage the drama
- f. Mode of acting
- g. Songs, tunes and instruments
- h. Kuladharma of actors
- i. Some philosophical ideas of Bauddhas and Cārvākas. -K.C.V.

52. Prasad, Prakash Charan :- *Pre-historic Rock Paintings in Bihar*.
PT, XXVI, 1995-96, pp. 87-88.

Present paper reports the discovery of pre-historic rock-paintings and rock-shelters in the districts of Hazaribagh, Nawada, Gaya and Kaimur. Appearance of Rock-paintings at several caves in Hazaribagh district are indicating the essential element of artistic expression. The available evidence suggests a wide-spread uniform development. An engraved lady figure in the cave speaks of Paleolithic man's skill for engraving and carving. For painting the pigments used were red with hematite or other oxides of iron and lime. There are scenes of catching animals and tree, bird, lotus, sun, jumping deer, ring of circles, hill and surprisingly a representation of dinosaur like animal.

In Kaimur district paintings have been found in five rock-shelters. The paintings are mostly ochre coloured and depict human figures, animal figures and decorative and geometrical designs. At one

place a scene of community dance is remarkable. There is evidence of the rock-art and other human activities in the region right from the mesolithic period but the exact date of these rock-paintings are not determined.—B.K.

53. Rajagopalan, K.R. :- *Agastya Cult and Iconography*.

JASB, LXVII-LXVIII, 1992-93, pp. 210-218.

States that among the well-known seven sages (Sapta Ṛṣis) who are defined and worshipped, Agastya occupies an important place. Agastya appears in the Vedic, Epic and Puranic accounts as well as Tamil literature. Further, relates the mode of worship of Agastya, as described in the Purāṇas-especially *Agastya Purāṇa* and *Agni Purāṇa*. Continues to relate Iconographic characteristics of Agastya cult as given in *Matsya*, *Skanda* purāṇas, Āgamas also refer to Mānasāra an important source of architectural and sculptures. Concludes by pointing out ten features of Agastya cult depicted in the images appended as photographs to the papers (i) small or dwarf (ii) crooked (iii) having a large belly (iv) matted locks of hair (v) long and flowing beard (vi) *yajñopavīta* (vii) holding a *kamandalu* in one hand and rosary in the other (viii) wearing a garland of rosary beads (ix) *Jñānamudrā* or *upadeśa* pose and (x) two arms and two eyes.—N.K.S.

54. Rajiv Kumar :- *Sculptures of Gaṇeśa from Gayā*.

JOIB, XLIII, Nos. 3-4, 1994, pp. 207-212.

A considerable number of figures of Gaṇeśa have been found from different parts of Gayā and are datable between 8th and 12th centuries A.D. There is a fine sandstone sculpture, in bas-relief, of dancing Gaṇeśa measuring 22"x15", fixed on a wall inside the small shrine of Lord Somanātha Śivalinga situated on the Brahmayoni hill. Another image from Fatehpur is of four armed Gaṇeśa seated with his left leg folded and tucked up on the seat and the right one pendent. From Oyema, a profusely ornamented image of eight-armed dancing sculpture of Gaṇeśa, alongwith another eight-armed image in Kṛṣṇa-Dwārakā-temple of Gayā made of black basalt is noteworthy. The images from the villages Bela and Kachnama have also been described.—P.G.

55. Schneider Madeleine :- *Musalla Dawud (Yemen Du Nord) Et Ses Steles Funeraires Musulmanes (Musalla Dawud (North Yemen) and its Muslim*

Tombstones). (French).

JA, CCLXXX, Nos. 1-2, 1992, pp. 1-79.

The tombstone studied here are originating from Muṣallā Dāwūd, a cemetery close by Zafār-Dī Bīn. At this point, their historical interest is not very important for I could find only few lines concerning two men of minor rank in the Chronicles I had the possibility to consult. But the craftsmen's work as well as the use of the texts reveals an interesting continuation. In short, the style of the tombstones that appears already in 742/1341 is still being used in 1066/1655. I can notice it in Zafār and its area as well as in various towns of Yaman. It characterizes, probably, one style, among others, successfully used by the yamanite craftsmen.--Author

56. Sengar, P.B.S. :- *Conservation of the Taj Mahal.*

PT, XXVI, 1995-96, pp. 81-84.

The Taj Mahal is a masterpiece of Indo Islamic architecture which represents the remarkable engineering skill and perfection of constructional devices as well as aesthetic ideals of the period. With the varied nature of component materials and extremely complex architectural scheme of the Taj Mahal, the problem of proper maintenance and conservation is of very high magnitude. The archaeological survey of India, which is responsible for the repairs, conservation and maintenance of this monument has taken various measures to protect the monuments. The present paper gives the history of conservation measures to protect the Taj Mahal.—B.K.

III- EPICS AND PURĀṆAS

57. Armelin, Indumati :- *Les Cent Huit Rāmāyaṇa De Moropant*(1729-1794). (French).

JA, CCLXXVI, Nos. 3-4, 1988, pp. 335-348.

The last but no the least important name on the list of the learned poets of Maharashtra, Moropant is admired by many for his mastery over Marathi. However, quite a few orientlists, consider his work as bereft of interest. After a thorough study of his work we feel that Moropant merits a better treatment. In this article we draw attention on his one hundred and eight Rāmāyaṇa. —Author

58. Bakre, A.B. :- *Macro- Micro Cosmic Relationship in the Mahāpurāṇas.*

Pur., XXXVIII, No. 2, 1996, pp. 144-150.

Macro and micro cosmic relationship is a mirroring relationship between the world as a whole and a man as its part. The concept of this relationship can be studied from two different points of view, viz. i) rational or scientific and ii) philosophical. In this article the philosophical point of view is discussed.

The *Brahmāṇḍa Purāṇa* considers *Brahman* to be the cause of the world. *Brahman* is neither produced, nor does it perish. It pervades the entire universe. The description of the state prior to the creation of the universe in the *Kūrma Purāṇa* expresses the philosophical thought in the *Nāsadīya Sūkta* of the *Rgveda*. The creation account of the *Bhaviṣya Purāṇa* shows the impact of the *Māyāvāda* of Śankarācārya when it states that cause which is micro is only one but it appears to be many. Following the same principles, the *Brahmavaivarta Purāṇa* states that the two-fold mundane is unreal like to bubble of water or dream and it is the cause of infatuation. According to the *Bhāgavata Purāṇa*, Nārāyaṇa is the first highest Puruṣa (i.e. the macro cause) who is beginningless, endless, changeless and perfect.

The knowledge of the absolute reality viz. the micro cause was considered to be the means to an end and the end was to have the knowledge of it, to reach it and to achieve the highest Bliss of Final Beatitude. The concept of *linga* is another distinct feature of the Purāṇic-religio philosophical doctrine. *Linga* was a micro symbol of micro divinity Śiva that was responsible for the phenomenon of creation-dissolution of the world.—G.D.G.

59. Bhattacharji, Sukumari :- *Concept of Conjugalilty in the Mahābhārata.*

JASB, LXVII-LXVIII, 1992-93, pp. 21-49.

This is the text of the fourth lecture of Shrimati Nabadurga Banerjee Endowment Lecture Series delivered at the Asiatic Society Bombay on 12th April 1994. Examines the concept of conjugalilty in *Mahābhārata* the core of which was completed sometimes in Kushana age and the ethical interpolations, tales illustrating the so called eternal varieties were added soon after. However, the lengthy Bhargava interpolations continued over at least three centuries. It is here the earlier ethos and values were radically changed as a long process of evolution in the society that resulted in a variety of ideological and sociological corollaries that are seen as marking different stages of the evolution presenting contradictions.

With these hypotheses opens up the discussion upon marriage institution from vedic through epic times. Attempts to refer the constituents of marriage against *Dharmaśāstra* text. Includes dictates upon position of wife, husband and contradictory statements as to their position in society, family and mutual relationships. Continues discussion upon changing environments with the arrival of Greeks, Scythians, Pahlavas, Sassanians and lastly the Huns who came in large or small groups and after the battle, they became part of the Indian populations and their ethos and values so assimilated brought in further contradictions. Refers to Bhargava interpolation presenting a totally different Draupadi. Concludes the discussion with a submission that at one time vitality and dynamism did characterize conjugal relation and social pressures later were congealing a living relationship slowly but surely into a soulless institution, that were expedited as process by later Smrtis.—N.K.S.

60. Bhattacharya, R.S. :- *Tapas as Described in the Purāṇas.*

Pur., XXXVIII, No. 1, 1996, pp. 71-95.

A peculiar use of the word *tapas* is found in the Purāṇas while in some Puranic passages *tapas* is viewed as a distinct virtue like *ahimsā*, *satya*, *dayā* and the like, in other passages virtues like *ahimsā*, *satya* etc. are regarded as the forms of *tapas*. The essential nature of *tapas* is the 'endurance of opposites in a particular way'. This endurance is not the same as the virtues in their theoretical forms. In fact the endurance is connected with the practice of these virtues.

Tapasas have been divided in various ways. Tapasas are either *sāttvika* or *rājasa* or *tamasa*. For practical purposes tapasas are said to be of three kinds, concerning speech (*vācika*), body (*kāyika*) and the mind (*mānasa*).

From the Purāṇas it appears that the places especially favourable to tapas are not only the holy places of land but forests, caves of mountains and banks of rivers. That is why *vānaprasthas* are said to resort to *tīrthas*, *prasravaṇas* (springs), fountains and forests. Passages saying about the practice of *tapas* in forests by *Vānaprasthas* are found almost in all the Purāṇas.

The Purāṇas frequently speak of remarkable results that are acquired through *tapas*. It is well-known that the effect of curses (*Śāpas*) and boons (*varas*) given by ascetics on account of being arrogant and pleased depends absolutely on the power of *tapas* of the ascetics. The most astonishing result of *tapas* is to create reversal in the nature of animals. It is needless to say that *tapas* enables a person to attain secular results like fame, beauty, fortune, span of life, prosperity, offspring, death of enemy etc. —G.D.G.

61. Bhatt, Hansa :- *The Importance of Śākta Mahābhāgavata Purāṇa and its Influence on Subsequent Literature.*

JCIB, XLV, Nos. 1-2, 1995, pp. 65-70.

The main purpose of the Purāṇas was to strengthen righteousness in the society. The Epic Purāṇa literature has played a leading role in the preservation and growth of Hindu civilization and culture. The *Mahābhāgavata Purāṇa* has very well achieved this and by linking the different anecdotes with the greatness and adoration of the great goddess. The *Mahābhāgavata (MP)* has inherited a lot of useful material from some Purāṇas, Epics and Tantra works. To some extent the MP utilizes the concept of *Pratyabhijñā* Philosophy also. It also refers mantras, tantras and *dīkṣa* etc. as also to 51 *Mahāpīthas* formed by the falling of the limbs of *chāyāsatī* among which *Kāmākhyā* is considered the best and eulogized extravagantly. Even though the MP refers to *Vāmamārgiva Upāsānā* of *Devī* involving the utilization of *Pañcamakāra*, still the general emphasis is on the *Dakṣiṇāmārginiya Upāsāna* of *Devī*. —D.D.K.

62. Chatterjee, Asoka :- *Role of Compassion in the Purāṇic Thoughts.*

Pur., XXXVIII, No. 1, 1995, pp. 49-73.

Compassion is a unique word. It includes in its periphery a variety of noble feelings like love, devotion, generosity, affection, forgiveness, sympathy *etc.* These feelings should be the basis of life. The instinct of give and take, forgive and forget, makes the life worth- living for a person and his associates. This message is delivered over and over again like a refrain in the Purāṇas through numerous legends and anecdotes. To err is human but the effort to rectify the mistakes elevates one to a super-human level. The Purāṇas preach the same Hinduism as the vedic scriptures but in a different manner. They mainly preach through stories. Many stories may apparently seem simple anecdotes without any such religious colouring but minute observation prove that these legends also have some lessons in compassionate thought.

The author opines that the Hindu society based on the compassionate principles of a truly noble religion reflect the idealism of external value. The Hinduism, standing on Purāṇic ethics, embraces all the factors that contribute to the progress and well- being of the individual society and the world at large. These factors include both the possession of virtues and proper execution. Dharma contributes to the preservation, progress and welfare of human society as a whole. Purāṇas have made a successful attempt at reconciling common virtue with individual righteousness. The former includes the possession of certain humanizing virtues and actions based thereon which result in the welfare of the entire creation, the latter is the practical aspect of the former within a particular limit by an individual belonging to a class characterized by certain prominent qualities.—G.D.G.

63. Gangadharan, N. :- *Advaitic Concept in the Purāṇas*.

Pur., XXXVIII, No. 1, 1996, pp. 6-24.

The main topics of this article are – (1) the references to Advaitic beliefs and terminology, (2) the Supreme Brahman, (3) the individual soul, (4) the identity between the two, (5) the means of realizing this identity, the benefits and the obstacles and (6) the concepts of māyā, the unreality of the world. According to the *Garudapurāṇa Mukti* or release is attainable only by knowledge and not by action. The *Bhāgavata* purāṇa states that those men that understand you as the Supreme Brahman, being aided by the grace of the preceptor resembling the Sun in the form of the vision of the Upaniṣads, cross the ocean of mundane existence. He is described as the one reality that is self-luminous, eternal, undecaying, stainless, the first one etc.

The *Bhāgavata purāṇa* declares that it is by the inscrutable power(Māyā) of the Supreme 'I' that plurality appears but it does not affect in the least the intrinsic nature of the supreme 'I' because Māyā is but a mere appearance without substance. The *Bhāgavata* advises one to launch upon the sustained search for reality that lies within the ego-centres (the different bodies).

The Purāṇas point out that the cause for the suffering in worldly existence is ignorance and the gain of knowledge is the only means for its cessation. Man is bound to worldly existence by means of activity(Karman) and only knowledge is that which makes him free.—G.D.G.

64. Gangadharan, N. :- *Studies in Purāṇas*.

Pur., XXXVIII, No. 1, 1996, pp. 57-70.

In this article, the author has given a list of dissertations on diverse topics relating to Purāṇas in English, Sanskrit, Hindi, Marathi and Bengali accepted by the Indian Universities with indications about their publication that was available. There are about 180 titles listed upto 1985. The information relating to dissertation from 1986 onwards is being collected and it will be published subsequently. This list will help to accelerate interest in the study of Purāṇas.—G.D.G.

65. Gaur, R.C. :- *The Rāmāyaṇa Episode : A Fresh Appraisal*.

Pur., XXXVI, No.1, 1994, pp. 166-177.

The purpose of the present paper is to reassess the evidences of the Rāmāyaṇa episode, particularly in the light of the views expressed by the two eminent historians – archaeologists-H.D. Sankalia and B.B. Lal. The author of this article is of the view that it is not easy to arrive at any definite conclusion following possibilities emerge from the above discussion:

1. The episode of the Rāmāyaṇa posses a nucleus of truth.
2. During the period of his banishment, Rāma moved most probably to the Himalayan region perhaps in the vicinity of the Bhāgīrathī stream.
3. The antiquity of Ayodhyā does not go much beyond c. 700 B.C.
4. The original episode took place sometime in the early vedic period.

5. Sītā most probably is a legendary figure and was associated with Rāma much later to make the concept of his incarnation of Viṣṇu more effective.
6. The original Rāmāyaṇa was composed by Vālmīki sometimes in the 5th century B.C. most probably after the death of Pāṇinī.
7. Though Rāma is earlier than Kṛṣṇa his image- worships started much later because of his noble character, which was not easy to follow.
8. It may be said that Rāma was a reality who established the noblest Aryan tradition at his time. He was actually a PURUṢOTTAM. —G.D.G.

66. Giri, Raghunath :- *Bhakti in the Philosophy of the Purāṇas*.
Pur., XXXVII, No. 2, 1995, pp. 145-163.

Śaṇḍilya in his sūtra defines *bhakti* as supreme attachment to God. Nārada also defines devotion as supreme love. According to Garga, it is indulgence in the contemplation of his glory and greatness. In our religious literature, we find a large number of names and forms of devotion. *Narasimha Purāṇa* calls devotion as *Sammāna* (honour) and *Bahumāna* (excess of honour) respectively observed by Arjuna and Ikṣvāku. The *Mahābhārata* states that the devotion observed by Vidura is called *Prīti*. The devotion of cowherd girls is called *Viraha* (grief at separation). The devotion of Yama is called *Mahimākhyāti* (description of glory).

In our religious literature devotional sentiment is described in different ways and is classified in various ways. But often it is said to be of two kinds, *parā* (higher) and *aparā* (lower). The higher kind of devotion is undoubtedly the supreme goal of human life. It is stated as supreme, unconditional, undisturbed love of the God. At this stage the devotee becomes one with God.

Devotion, as a means or practical process, has nine constituent parts or nine successive stages which are often regarded as nine kinds of devotion. The *Rudra Samhitā* enumerates these nine in successive order as : *Śravaṇa*, *smaraṇa*, *sevana*, *dāsya*, *arcana*, *vandana*, *sakhya*, and *ātma- samarpaṇa*. The devotee proceeds towards supreme love or supreme devotion through these stages.—G.D.G.

67. Krishna Devi :- *Rāma and His Divinity in Indian Sculpture*.
Pur., XXXVI, No. 2, 1994, pp. 208-211.

Although Rāma's identity as an *avatāra* was an established fact by the age of Kālidāsa, c. 5th cent., he is figured in the Śilpa texts and sculptures as a thoroughly human figure with the arms, generally holding bow and arrow and occasionally sword or dagger in addition. In the earliest known sculpture from Nāgārjuna Kaṇḍā (c. 3rd century A.D.), Rāma is shown two armed seated on the back of flying Hanūmān carrying bow of an enormous size and wearing *channvīra*, a warrior's equipment. There are copious representations of similar nature in terracotta as well as in stone of Rāma from well known centres of Gupta art such as Bhitargaon, Śrāvastī, Nachna and Deogarh showing Rāma as a hero and even as a god. Rāma continued to be depicted as a thoroughly human hero also in later periods and it is only rarely that he was portrayed as four armed, holding in the two additional hands two of Viṣṇu's attributes besides bow and arrow from 11th century onwards.-- G.D.G.

68. Mukhopadhyaya, Biswanath :- *Gītā : The Song Celestial*.

JOIB, XLI, Nos. 1-2, 1991, pp. 27-29.

Śrīmadbhagavadgītā, a part of the great epic, *Mahābhārata* has achieved a great respect and a special place in Hindu religion. It contains the teachings of Lord Kṛṣṇa which were imparted to Arjuna in the battlefield of Kurukshetra showing their reverence, the Indians call it *Gītā* the celestial song. The question here arises that why it is regarded like a song ? did Lord Kṛṣṇa imparted his teachings through the medium of music ? It is a fact that music or melody has greater effect on the mind than plain prosaic speech. Our Indian seers also have always realized that a unique rhythm and a unique melody reverberates through the universe. *Sāmaveda* also proves the importance of music in our tradition. Thus it can be believed that 'Gītā' might have been preached in melody by Lord Kṛṣṇa.—V.A.

69. Pandey, Hari Shankar :- *Bhāgavata Purāṇa men Tvāṣṭra- Vijñāna* (Hindi).

Śod. Pat, XLVI, Pts. 1-2, 1995, pp. 62-68.

Opens the article with the definition of Kalā i.e. science of Art. There are 64 kinds of art as counted by Vātsyāyana in *Kāmasūtra*. Among these kinds is art of construction especially for a town, a fort or a palace. For this art the word used by *Bhāgavata Purāṇa* is science of 'tvāṣṭra'. This art has nine parts-(i) Architecture, (ii) Entrance, (iii)

Palace, (iv) Flaghoisting platform (v) Administrative complex (vi) Public hall according to caste, colour and creed (vii) Sacrificial altar (viii) Royal camp complex etc. Includes description of more than 100 towns- (1) Roads with subheads (a) Roads for Chariot (b) Decorative (c) Grand Trunk (d) Squares (2) Gopur (Entrance) (3) Torana (4) Town Parks and gardens (5) Parikhā (Deep Ditch) for security (6) High walls around the town (7) Meeting Halls (8) Markets (9) Temples (10) Palaces (11) Stores (12) Mints etc.—N.K.S.

70. Pathak, Madhusudan M. :- *Interpolation in the Daśama Skandha Pūrvārdha of Śrīmadbhāgavatapurāṇa*.
JOIB, XLI, Nos. 1-2, 1991, pp. 31-38.

Śrīmadbhāgavatapurāṇa has a unique place in our literature. Its *Daśama skandha*, consisting 18000 verses, is of a specific character. It is called the heart of God and it is said that the 'nīrodhalīlā' is described in it. According to Śrīmadvallabhācārya, the chapters 12-14 of *Daśama Skandha* are the later interpolation in the text. In his commentary *Śrī Subodhinījī* he gives many reasons for his belief. He says that three *līlās* performed by Lord Kṛṣṇa i.e. *Mūlarūpalīlā*, *Jagadrūpa-līlā* and *Vedarūpalīlā* have been described, upto 11th chapter of *daśama skandha* and it is said that after these *līlās* Lord Kṛṣṇa abandoned his childhood. But in chapters 12-14 the *līlās* of Kṛṣṇa's childhood are again found to be described, which shows that these chapters might have been added to satisfy the curiosity of the people. Śrī Viṭhalanāthajī agreeing with the above said opinion says that even in his time, such Paṇḍits were there who tempered with the original texts of the manuscript. He also gives another point in favour of his view. He says that in *Bhāgāvatapurāṇa* there are two places where summary of the contents of the same is given, but in neither of the two, the episode of *vastraharaṇa* is referred to. Not only these two, but the successive commentators also hold the same view regarding the interpolation. They have also put forward different proof in favour of their opinion.

The author of the paper concludes that textual criticism was common in our country in ancient times also and it is not new technique for us.—V.A.

71. Raghavan, V. :- *Uḍārikrtā Rāmāyaṇa Vyākhyā (Uḍāri's Commentary on Rāmāyaṇa)*. (Sanskrit).
Pur., XXXII, No. 2, 1990, pp. 288-299.

Poet-Govindarāja occupies a unique place among the Sanskrit poets of Southern India. Ādityahṛdaya Sarga of *Yuddha Kāṇḍa* was a project for commentary which he completed successfully and at the end he remarked that this sarga has not been found in some Koṣas, and has not been commented upon by Udāri in his *Rāmāyaṇa*. But later on he found that he had a predecessor named Udāri who had written a commentary on *Rāmāyaṇa*. He had also found a similar work in *Kataka Saṅgraha* and furnished a comparative study with variant readings in his commentary on all the nine sargas. —D.D.K.

72.Raghavan, V. :- *Notes on Some Mahābhārata Commentaries*.

Pur., XXXII, No. 2, 1990, pp. 334-338.

In his article on *MB* commentators in the Annals of BORI, Dr. V.S. Sukthankar mentions a commentator named Varada, of whom nothing more is known. During his research on *Ānandapurāṇa*- his date and works, he found a MS of *MB* with a commentary of Yajñanārayana he discovered a fragment of the commentary of Varada on *MB*.

Another important commentary of *MB* is ascribed in *Ānandapurāṇa* who wrote under King Kāmadeva, the Kadamba King. It was written in 1360 A.D. The Madras Trien Catalogue describes a commentary on the *MB*, the last colophon names a commentary by *Mahānanda Pūraṇa*, which is another important commentary on *MB*. —D.D.K.

73.Raghavan, V. :- *Greater Gītā*.

Pur., XXXII, No. 2, 1990, pp. 349-390.

The title of this paper is based on the analogy of Greater Geeta. It has several imitations and the New Catalogues Catalogorum office in the Madras University has been able to note up till now about a hundred such imitations of the *Bhagavat Gītā*. The *Gītā* came to be accepted form for presenting any spiritual discourse. There are three *Gītās* pertaining to Nanak and Sikhism, there is *Nārāyaṇa Gītā* belonging to Ramananda sect and there is one *Jaina Gītā*. Sanskrit Version of Bible has been thermal as *Khr̥ṣṭu Gītā* by a Sanskrit Scholar. The *Gītā* spirit permeates the whole Indian literature including *MB* which emphasises *Karma*, *Jñāna* and *Bhakti*. A large number of *Gītās* has been appended in this paper. —D.D.K.

74. Raghvan, V.:— *Bhāskara's Gītābhāṣya*.

Pur., XXXII, No. 2, 1990, pp. 398-413.

Bhāskara's Bhāṣya on the *Brahmasūtra* was available at Banaras and his Bhāṣya on *Chāndogya Upaniṣad* was only known through his own citation in his *Brahmasūtrabhāṣya*. But his Bhāṣya on *Gītā* was found in the Banaras fragment. After a long search the author found longer fragment in a London library.

Some scholars did not believe that Bhāskara had completed his *Gītābhāṣya*. An earlier reference to Bhāskara's *Gītābhāṣya* in Abhinavagupta's commentary on *Gītā* XVII.2 had been pointed out. And there are two persons of the same name. One belongs to Kashmir while other was a south Indian and he belonged to Karnataka.—D.D.K.

75. Rai, Ganga Sagar :- *A Proto Kāṇḍa Division of the Rāmāyaṇa as Reflected in Later Rāmākāvyas*.

Pur., XXXVII, No. 1, 1995, pp. 102-112.

The author of this paper is of the view that the original Vālmīki Rāmāyaṇa was divided in two parts—the *Ādikāvya* or *Paulaastyavadha* and the *Uttarakāvya* or *Rāmābhyudaya*. The Purāṇic tradition seems to have enjoyed greater popularity in later times not to include the tragic events of Sītā's exile in the daily ritualistic recitals. This paper shows the gradual shifting of the *yuddhakāṇḍa* ending from its original position to the current position.

The Kāṇḍa division of the *Rāmāyaṇa* have been looming large over the structure of later Rāmākāvyas and guiding them. As an illustration of this, the author has discussed the three well-known Rāmākāvyas of high repute, namely (i) *Rāmacarita* of Abhinanda (ii) *Setubandha* of Pravarsena, and (iii) *Raghuvamśa* of Kālidāsa in this paper. In the end the author opines that a detailed study of the *sarga* breaks of the different Rāmākāvya of antiquity will throw interesting lights on the proto-Kāṇḍa division in the *Rāmāyaṇa*.—G.D.G.

76. Rai, Ganga Sagar :- *Subject-matter of the Vāsiṣṭhaliṅga-Purāṇa*.

Pur., XXXVIII, No. 2, 1996, pp. 151-155.

The *Vāsiṣṭha Liṅga* Upapurāṇa is an unpublished Purāṇa and included in the most of the lists of the Upapurāṇas. Its other names are *Māheśvara* or *Māheśa* and *Vāsiṣṭha Liṅga Purāṇa*. This Purāṇa is critically edited and is ready for publication. Some chapters of this Purāṇa are printed in this issue of the Purāṇa.—G.D.G.

77. Satapathy, C. :- *Genesis of Kubera in the Epics and Purāṇas*.
Pur., XXXVII, No. 1, 1995, pp. 38-48.

Kubera is well known in Indian mythology as the lord and giver of wealth, the lord of the Northern direction and the king of the Yakṣas. In the birth story of Kubera, the *Rāmāyaṇa* makes Kubera the grandson of Pulastya whereas Pulastya has been described as the father of Kuber in the *Mahābhārata*. The *Rāmāyaṇa* gives the names of his mother as Devavarṇinī while the *Mahābhārata* mentions that he was born of a cow. In the genesis of Kubera a fusion of two distinct culture-Aryan and pre-Aryan, is clearly discernible, Prajāpati is a vedic deity while Pulastya is virtually unknown in vedic literature and is found mentioned in the Epic-Puranic tradition of Ṛṣi. Likewise Viśravas is referred to as a *muni*.

From the *Brahma Purāṇa* we learn that Kubera was the eldest son of Vaiśravasa. According to *Bhāgavata Purāṇa* Pulastya, the fourth mind-born son of Brahmā begot through his wife Havirbhu two sons, the elder one is the sage Agastya and the other one is the great ascetic Viśravas. To the latter was born the celebrated deity Kuber, son of Idaviḍa. The *Matsya Purāṇa* version states that Kuber was in his former birth, the son of a Yakṣa called Pūrṇabhadra. His name was then was Harikeśa. From his very birth he turned a devotee to Śiva. His father did not appreciate his attitude, so he was driven out of his home. There upon he came to Vārāṇasī and began practising severe penance, with his mind intent upon Śiva. He even reduced himself to a mere skeleton. When Śiva and Pārvatī saw this, Pārvatī took pity on him and requested Śiva to show favour. As a consequence he was made the chief of the gaṇas and also the lord of wealth.

In most of the birth stories Kubera's connection with Śiva is very significant and it probably suggests their association in a pre-Aryan religious complex. The various stories about Kubera's birth indirectly indicate his popularity among the masses.—G.D.G.

78. Sharma, A. :- *Baudhāyana and the Date of the Bhagavadgītā*.
JOIB, XLI, Nos. 1-2, 1991, pp. 39-42.

The author has tried to draw our attention on certain evidences from Baudhāyana-sūtras, which help in determining the date of *Bhagavadgītā*. His first argument is based on the fact that in *Gītā*, the word Nārāyaṇa is not mentioned anywhere, whereas in *Baudhāyana Dharmasūtra*, Nārāyaṇa is clearly identified with Viṣṇu. As the date of *Baudhāyana-Dharmasūtra* is placed somewhere between 5th century to

2nd century B.C. the *Gītā* must be regarded as earlier than that. Secondly, *Baudhāyanagrhyasūtra* cites a verse from *Gītā* considering *Gītā* as an authority. Hence the date of *Bhagavadgītā* is earlier than this *sūtra* also. Similarly *Gītā* can be placed prior to *Baudhāyanapitrmedhasūtra* also on the basis of a verse found quoted in *Pitrmedhasūtra* from *Gītā*.

After a critical discussion on the above said three points, the author reaches the conclusion that the evidence of *Baudhāyanagrhyasūtra* seems to favour the view that *Bhagavadgītā* must have come into existence by the third century B.C.—V.A.

79. Shastri, Ajay Mitra :- *The Purāṇic King Pramati : Some Reflections*. Pur., XXXIII, No. 1, 1991, pp. 25-29.

The Purāṇas contain some episodes which are supposed to reflect fairly dependably some important historical events of various periods. Concerning the Gupta history also, certain events are taken to be the basis of a few purāṇic episodes. One such episode relates to a king called Pramati. His achievements are met within at least four of the Purāṇa texts. Vasudev Sharan Agrawal, one of the doyens of Indologists, who straightly fall to regard Pramati of the *Matsya Purāṇa* as identical with that famous Gupta emperor Chandragupta II Vikramaditya. He was the actually Viṣṇu in the former birth and was born in the lineage of Manava, the god among men. His achievements are available in detail in this article.—D.D.K.

80. Singh, Sheo Bahadur :- *Rāma and His Early Images*. Pur., XXXVI, No. 2, 1994, pp. 247-252.

Rāma, as an incarnation of the God Viṣṇu was fervently worshipped during the Gupta period. The worship of Rāma is indicated by Varāhamihira in the sixth century A.D. who formulated rules for making images of Rāma. His worship was also popular in the South India particularly amongst the Ālavara Saints. The *Viṣṇudharmottara* records that Rāma should be shown with princely lakṣaṇas along with the Bharata, Lakṣmaṇa and Śatrughna. The *Vaikhānasāgama* describe the image of Rāma as standing in *trībhāṅga* pose, wearing *Kirītamukūṭa* and ornaments.

The image of Rāma was sculptured for the first time in the Gupta period. The reliefs representing this incarnation are located at Deogarh, Srīngverapura, Varanasi and Chandpur etc. The Rāmāyaṇa scenes are

also found in the early and late medieval temple walls not only in India but also in Indo-China and Indonesia. A slab from Varanasi depicts the Rāmāyaṇa scene for the construction of the holy-bridge. It shows figure of Rāma- Lakṣmaṇa, Sugrīve and Hanumat seated below, while on the lower relief several monkeys are erecting the bridge. This relief may be assigned to c. 5th century A.D. It is evident that the worship of Rāma became popular from the early centuries of the christian era. The various episodes of Rāma's life in the form of the Rāmāyaṇa scenes are also exquisitely treated in the plastic creation during the Gupta period. Since the early medieval period a number of temples are erected in the honour of Lord Rāma throughout the country. His personality is so charming that he combines in him a large number of good qualities, as such he is elevated to an ideal position of Puruṣottama. Even today, no God can vie in popularity with him.—G.D.G.

81. Srivastava, V.C. :- *The Sāmba Purāṇā : An Introductory Analysis*. Pur., XXXVIII, No. 2, 1996, pp. 131-143.

The *Sāmba Purāṇa* like other Purāṇas is not a product of one author or one time. It has been an ever growing work in which additions were made from time to time. It appears that the original *Sāmba Purāṇa* was composed in Punjab while the later portion may have been associated with Orissa. These portions were composed at different times and at different places. It may be seen from the fact that the original portion of the *Sāmba Purāṇa* is found incorporated in the *Bhaviṣya Purāṇa* while not a single śloka of the second portion is traceable in the *Bhaviṣya Purāṇa*. The first portion is associated with Mitravana near Chandrabhāga river in Punjab while the second portion is connected with Mitravana on sea-shore which can be identified with Konark of Orissa. In the first portion it is said that it was Sāmbha who installed the image of sun in Mitravana while in the later portion it is the public which is held responsible for the installation of the sun- image which emerged from the ocean. Thus the second portion is definitely associated with Orissa. It is to be noted that Konark in Orissa gives monumental evidence of the Tantrik form of the sun-cult and it is not a coincidence that the later portion of the *Sāmba Purāṇa* is devoted to Tantrik form of sun-worship.—G.D.G.

82. Tagore, G.V. :- *The Vālmīki Rāmāyaṇa and its Impact on Purāṇic-version*.

- JASB, LXVII-LXVIII, 1992-93, pp. 243-258.

The *Valmiki Rāmāyaṇa* (VR) is an idealistic epic. The saga of an exiled prince who destroyed a tyrannical imperial power of the South and brought back his abducted wife. It is essentially a human document-Itihāsa. Remarks that golden touch of Vālmiki, the story fascinated not only Brahmanical, Buddhist and Jain authors of India but also fascinated other Asian countries-Tibet, Khotan, Thailand, Indonesia, Indo-China, Myanmar(Burma). The paper is concerned with the impact of VR on the Purāṇas and includes discussions on (i)Vālmikī Rāmāyaṇa and Mahābhārata references,(ii) VR and Mahāpurāṇas; Tīrtha Yātrā Section : Ancient Tourist Guide to sacred places (iii) *Skanda Purāṇa*. Among few problems included are : (i)Vālmiki(in the Rāmāyaṇa) ii) the Sītā problem : the First Ordeal of Sītā including speculation about the abduction, Sītā's birth; iii) was Kaikeyi a Villain ? iv) Killing of Vālin. Concludes that credit of gradual deification of Rāma goes to a great extent to the Purāṇa writers as they were great story- teller. Their motivation in Tīrtha Yatra section, they have preserved the traditional, historical and geographical unity.—N.K.S.

83. Thakur, Ananta Lal :-*The Central Philosophy of the Mahābhārata*. JGJKSV, XLVII, 1991, pp. 37-50.

Mahābhārta occupies a very important place in the literature of the world. There is no other epic which has depicted the past of a nation so faithfully and has influenced the contemporary life so deeply. Several philosophical schools have been embodied in it. The central theme of the epic is no doubt the description of the war of the Bharatas along with its causes and consequences. There were Viduras Bhīṣmas, and other sages, whose advices fell on the deaf ears of both the parties. At this juncture lord Kṛṣṇa enunciated the humanistic principles to the dejected Arjuna. A discerning eye will be able to see that *Gītā* embodies the teachings of the MB. The learned author of this paper has thrown light in the similarity of language and ideas between MBh and *Gītā*.—D.D.K.

84. Tyuline, E.V. :-*Cosmological Notions in Memorial Rituals* (According to *Garuḍa-Purāṇa*). JOIB, XXIX, Nos. 3-4, 1990, pp. 213-226.

The author has tried to prove that memorial rituals depicted in *Garuḍa Purāṇa*, specially in *Ekoddiṣṭa Srāddha* rituals, express certain

cosmological belief. The ancient rituals were inter-connected with the beliefs of time, space, year, death and birth events.—K.C.V.

85. Venkatachari, K.K.A. :- *Viṣṇupurāṇa-A Purāṇaratna*,
JOIB, XLIII, Nos. 3-4, 1994, pp. 203-206.

According to Yamunacarya, Viṣṇupurāṇa is a *Purāṇa-ratnam* as it gives the definition of *tatvatraya*, viz. *cit*, *acit* and *Īśvara* as also of *bhoga* and *apavarga*. It also described the means to attain these both. Again *Vedanata deśika* states that those who meditate on dvadaśakṣara alone are not reborn in this world. All others have to subject themselves to births and deaths. The appellation Bhāgavata is applicable only to Vāsudeva in a true sense. As Viṣṇupurāṇa specifically attributes omnipotence, omniscience to *Paramēśvara* and says that he is both unmanifested before creation and manifested afterwards and it excels in describing the lord of the Universe in all its glory.—P.G.

IV- EPIGRAPHY AND NUMISMATICS

86. Abels, B.U. :- *The Mughal Empire in the 19th Century according to the Coinage of the Indian States.*

JNSI, LV, Pts. 1-2, 1993, pp. 148-151.

The relation between the De Facto Independent states and the emperor becomes even more obvious if one regards the coinage of these states. The list of containing the name of state, emperor and coinage indicates the acceptance of the nominal sovereignty of the emperor by minting the state coin in his name.—K.A.

87. Acharjee, Jahar :- *An Earliest-Quarter Rupee Coin of Tripura.*

JNSI, LV, Pts. 1-2, 1993, pp. 86-87.

A Quarter rupee coin of king Amara Manikga is discovered by the author. It was issued in Śaka 1502 and the important feature of the coin is that this is the earliest quarter rupee coin of Tripura so far discovered. King Amara Manikga declared himself as "Digvijayee". Description of this coin is followed by detail analysis also.—K.A.

88. Amarendra, Nath :- *Taxila Coins from Adam : A Site in Vidarbha.*

JNSI, LV, Pts. 1-2, 1993, pp. 19-22.

The article brings to light a few more coins discovered from the archaeological excavation of Adam, Taluk Kuhi District Nagpur. In all four coins of Adam are described in detail here. The Taxila coins from Adam show uniform obverse and reverse devices which may be compared with Taxila coins classified and catalogued by Allan.—K.A.

89. Ameta, Pankaj :- *An Unknown Silver Damma of Jayavaman II, The Parmar Ruler of Malwa (1255-1275 A.D).*

JNSI, LV, Pts. 1-2, 1993, pp. 68-69.

The author gives details of the recently noticed coin. As the legend reads Shri Jayavaman Dev, the coin belongs to a ruler named Jayavarman Deo. As there were two rulers of this name in the genealogy of Parmar ruler of Malwa. The author ascribes the coin to the ruler Jayavam Dev II as in Mandhata copper plate inscription of Vikram year 1331, Jayavaman has been mentioned as Shri Jayavaman, and the palaeography of the legend on the coin resembles.—K.A.

90. Angal, Devadutta G. :- *Early Sātavāhana and Other Miscellaneous Issues.*

JNSI, LV, Pts. 1-2, 1993, pp. 54-57.

Taurines- Arrows/Jayodhvaja Type, Srivastva Type, Gajalaxmi Terracotta Seal and Bull and Sun Type- all these different types of coins are attributed as Early Sātavāhana coins by the author after detailed analysis. Besides it the author has discussed a Kalachuri coin- Kartikeya/Peacock Type and a coin of Jath States in this article.—K.A.

91. Angal, Devadatta G. & :- *Fractional Denomination of Ujjain Swastik Guha, Sanjay Type Coins.*

JNSI, LV, Pts. 1-2, 1993, pp. 58.

In the Ujjain tribal coins the early square type copper coins, different but large swastik is shown on the coins, the coins are attributed to by Prof. J. Allan as Ujjain Tribal coins. After this statement- the author has given weight and size table for coins by which we can infer the small coins are fractional denominations of the normal size.—K.A.

92. Baseer, Murtaja :- *A Silver Coin of Muhammad Bin Fīrūz.*

JNSI, LV, Pts. 1-2, 1993, pp. 73-75.

The author first presents a brief historical sketch of Muslim Rule in India. Then he discusses a silver coin of Sultan Muhammad Bin Fīrūz, recently acquired. It is noticeable this undated coin reads distinctly 'bin'. It is, however, not alike of some other coins of the sultan where the word 'bin' is omitted. It is quite clear and distinct.--K.A.

93. Baseer, Murtaja :- *First Known Coin of Shāhzada Bārbak, the Habshī Sultan of Bengal.*

JNSI, LV, Pts. 1-2, 1993, pp. 76-78.

The author noticed, for the first time, coin of Sultan Shahzada Barbak, the first Habshi ruler of Independent Bengal Sultanate. The coin is apparently unique and seems to be a genuine specimen. The author discusses legends deeply engraved on both sides. After a detailed discussion the author concludes that in the first quarter of 869 A.H. Shahzada Barbak, by killing Sultān Jalāl-al-Dīn Fatāh Shāh ascended the throne assuming the title of Sultān Ghiy-atn-al-Barbak Shah and continued towards the close of 893 A.H. —K.A.

94. Bhattacharya, Kamaleswar :- *Note Sur Les Mots Moyen- Indiens Dans Les Inscriptions En Vieux-Khmer*(Notes on the Middle Indic Words in the Inscriptions in Old Khmer). (French).

JA, CCLXXXI, Nos. 3-4, 1993, pp. 393-395.

Some Middle Indic words occurring in the Old Khmer inscriptions, together with those met with in the Sanskrit inscriptions from Cambodia, were noticed in the author's *Recherches sur le vocabulaire des inscriptions Sanskrites du Cambodge* (= *Publications de l'Ecole française d'Extreme-Orient Vol. CLXVII*, 1991). Here an attempt is made to complete the list of the former, given their importance. It is contended that some Middle Indic forms encountered in Buddhist inscription coming from adjoining regions, now in Thai territory, and dating from the 7th -8th centuries, probably bear witness to the presence of Theravada in those areas.

A list of further additions and corrections to the above-mentioned work is given in a note.—Author

95. Bhattacharya, Kamaleswar :- *Notes Lexicographiques Sur Les Inscriptions Du Cambodge* (Lexicographical Notes in the Inscriptions from Cambodia). (French).

JA, CCXXXIII, No. 1, 1995, pp. 209-221.

Some lexicographical notes on the Cambodian inscriptions, supplementing or correcting the earlier publication. Attention is drawn to some ghost words in the Sanskrit inscriptions, which owe their existence to errors of reading.—Author

96. Bokil, M.A. :- *A New Type of Coin With Buddha's Face*.

JNSI, LV, Pts. 1-2, 1993, p. 59.

There is description of a square type copper coin on the obverse a face of Buddha as shown in many figures in caves. According to author, by seeing its fabric, it may be a latter Gupta Coin, when Buddhism was on its peak in northern part of India. —K.A.

97. Bose, S.K. :- *Tengakhat Hoard and a Coin Beyond its Time*.

JNSI, LV, Pts. 1-2, 1993, pp. 88-91.

In 1987, some tea garden labourers, in the process of digging at Maut Tea Estate, Tengakhat, unearthed a hoard containing forty one silver coins. And it is specially interesting to note the presence of the French 'Arkat' coins in the hoard. The coins represent three ruling authorities of the medieval period viz. the Ahomand Matak in Assam and the French in Pondicherry. There is also description of quarter rupee coin of Pramatha Simha. Design and Calligraphywise, this coin is at par with the other Ahom coins. The interest in this coin lies in its date Śaka 1701. On the basis of historical data it can not be explained, how a coin of Pramatha Simha can be pininted in 1701.—K.A.

98. B. Sree Padma :- *Role of Coins in the Maritime Trade of Andhra Pradesh.*

JNSI, LV, Pts. 1-2, 1993, pp. 140-145.

Andhra Pradesh with its long coast of nearly 1000km. is said to have served as a great potential for maritime trade from its early inception of historical period. How the numismatic sources help the archaeologist to gain definite proof in rebuilding the maritime past of Andhra Pradesh- is the theme of the present article. The ports, the trade emporiums, the trade routes of those time and the prosperity derived from the trade are decided by the coins specially Roman coins that are found at a number of places inland. —K.A.

99. Chattopadhyay, Aparna :- *Nurjahan Coins.*

JOIB, XLV, 1995, Nos. 1-2, pp. 71-74.

Among the Mughal coins kept in the British Museum, there are 20 types of gold coins issued by Jahangir and among them only one type was issued with the name of Nurjahan inscribed on it. It was the last and twentieth one, issued in the 22nd year of Jahangir's reign the last year of his reign (he died on the 28th October, 1627). The silver coins of Jahangir number 19 Nurjahan's name is found only in two silver coins and one of them was issued in Lahore in the 19th year of reign and the other in Ahmedabad. The number of copper coins of Jahangir is 22 but none of them has Nurjahan's name. It leads to the natural inference that Nurjahan managed to get those coins with her name, issued and the purpose behind it is simple to understand. It is known that Nurjahan had a motive to become the de facto ruler after the demise of Jahangir.—D.D.K.

100. Chauhan, Gian, :- *Traces of Feudalism as Seen in the Nirmand Copper Plate Inscription of c. 612-613 A.D.*

ABORI, LXXVII, Pts. 1-4, 1996, pp. 241-246.

The record indicates that irrigation had become economically very sound might have become landed intermediaries between the ruler of the actual tiller of the land and the inhabitants in their turn must have become the dependent on them. The ruler was not more to enjoy its right over the donated normal *agrahara*. Thus we find some traces of feudalism and we can safely deduce that early Punjab also experienced feudalism.—P.G.

101. Chirvani, Assadullah Sourn Melikian :- *Khaje Mirak Naqqash (Kharaja Mirak Naqqash). (French).*

JA, CCLXXVI, Nos. 1-2, 1988, pp. 97-146.

Seen as a towering figure of Iranian calligraphy and painting in the late 15th century. Mirak is to this day but a name tentatively appended to some miniatures on the basis of later inscriptions. Early sources give us a precise account of his background and abilities that has been misunderstood. A *sayyed* from a bow making family, he memorized the Koran and studied Koranic chanting (*talaoat*) in his youth. Trained in calligraphy, illumination and animated painting (*tasvir*), he specialized in monumental calligraphy (*Mirakh* and *Khandumir*: *Ketāabat-nevisi*, *Dūst Mohammad* : *Ketabat-e-Ketābe*) and did most (*Dust Mohammad*) of the inscriptions in Herat. Mirza Haydar praises him for the maturity of his composition (*tarh* misunderstood by Arnold). Closely associated with Sultan Husayn, he never had a studio (*hojre*) with a translucent paper window (*kāghazliq*) but did all his work while attending to the Sultan during his travels or at court, indoors and outdoors (Mirza Haydar). Behzād who lost both parents as a child was given a home and educated by him (Qāzī Ahmad Qami). He was later to be his successor designate (*Shāger d-e Khalaf*).

One miniature, nr.5 in a manuscript of attar's *Manteq al-Tayar* including 8 miniatures may carry his signature in the form of a Persian distich calligraphed as a monumental inscription hitherto unread (p. 11). It shares conceptual characteristics with the next three. All illustrate parables without a plot focussing on two main characters set by Mirak on a slanting axis, towards the centre of the miniature. In all, the keylines of the parable appear in a top corner. Monumental inscription are used in

the first two illustrations to add a nuance to the replies in the parables. In the last three, each image is divided in two halves, one illustrating the parable, the other providing the painter's comments in the form of visual allegories. For example, in the parable of the distraught son taking his father's body to its resting place, whose immoderate expression of grief is severely castigated by a Sufi, the upper image illustrates the idea that death is a natural cycle, an ongoing process in a cemetery: there is a dead tree; at the top a snake winds its way to a nest holding eggs as the distraught mother flaps its wings. The monumental inscriptions echo the idea, from "the tomb (replacing the usual "death") is a gateway that all humans shall enter", to some rarely quoted words from Koran III, 173 on the banner, reminding us of Mirak's knowledge of the Koran. The latter inscription is from the same hand as Mirak's signature given in graphic travesty according to the working hypothesis tentatively submitted here. The peculiar characteristics displayed by the miniatures sharply differentiate them from Behzad's proven work and tally with what is now known of Mirak's life as outlined in the paper. Several manuscripts must be reexamined and the role of Behzad reassessed.—Author

102. Das, Samran :- *Coins of Mahmud Shah in the Last Year.*

JNSI, LV, Pts. 1-2, 1993, pp. 82-83.

Ghiyash-ud-din Mahmud Shah of Bengal was the last ruler of Hussain Shah dynasty. Coins of Mahmud Shah were issued from various mints even before his accession. He was perhaps popular in the name of Badr Shah and most of his coins bear a legend 'Badr Shaho" in the centre within a circle. Recently a coin of this ruler has come into existence mentioning a date of 945 A.H. This coin differs from the conventional 'Badr Shah' type. Due to this legend on both sides this coins is the numismatic evidence of his reign.—K.A.

103. De, Gauri Shankar :- *The Homo-Sign Coins from Chandraketugarh-Their Significance.*

JNSI, LV, Pts. 1-2, 1993, pp. 97-99.

The antiquity of Chandraketugarh, a noted ancient site of west Bengal has been confirmed by various kinds of archaeological remains. The antiquity and importance of the site is also evident from various classes of coins-cast and punch- marked silver coins and several gold coins. The author presents detailed description of two punch marked silver coins collected from the above mentioned site. The silver punch-

marked coins bearing three human figures from Chandraketurah bring to light for the first time the existence of *Ganarājya* in lower Gangetic Bengal.—K.A.

104. De, Gauri Shankar :- *A Copper Coin of Antimachus II R.*

JNSI, LV, Pts. 1-2, 1993, pp. 27-30.

The Present writer has collected a copper coin of Antimachus II from a pavement shop of old coins of Delhi. The provenance of the coin is unknown. The coin may be described thus :

Class : Indo-Greek

Type : Victory and Horseman

Ruler : Antimachus Nikaphorous

Date : Circa 171-160 B.C.

Metal : Copper

Size : 1.5 cm (diameter)

Weight : 28m.220 mg.

Obverse : winged Nike holding wreath and palm

Greek Legend : Basrileos Nikephoros Antimachoy

Reverse : King on horse prancing to r. Kharosti

Legend : Maharajasa Jayadhaeasa Antimakhasa.—K.A.

105. Franzini, Serge :- *Un Manuscrit Medical Chinois Ancien Conserve A Saint Petersburg (Recent Research on the Cult of Megaliths and Caves in Cambodia).* (French).

JA, CCLXXXI, Nos. 1-2, 1993, pp. 211-224.

The Chinese manuscripts from central Asia (Dunhuang or Turfan) kept in Saint Petersburg and listed Dx. 235,239, 3070 expose a dozen points specific to acupuncture.

The appearance of the writing estimates these manuscripts to date back to the Vth century A.D. it is interesting to note that this is the earliest known material on the subject. The other known texts date from the Xth-XIth century and are complete (*zhenjiu jiaoyijing*) only from 1601.

Indeed, the comparative analysis of the manuscript clearly assesses that its technical content is more ancient than all the literature known. The most obvious illustration of such anteriority is the preservation of an interwine pattern involving the leg channels at the sacrum posterior foramens, pattern I propose to name *ba liao suo jie*.--Author

106. Gupta, L.C. :- *Heavy Weight Lead Coins of Andhra's Maharathis*.
JNSI, LV, Pts. 1-2, 1993, pp. 31-39.

Till now no lead coin of Andhra's Maharathi has been reported. So these 23 lead coins are unique and have their own significance. 21 coins are heavy in weight and two are small and light in weight. Three heavy weight coins are inscribed and remaining 20 coins are inscribed in Brahmi Script. Before giving the details of these coins, the author has given short history of the Maharathis and their coinage.—K.A.

107. Handa, Devendra :- *A Note on Two Kuṇḍa Coins of the Chakkar Hoard*.

JNSI, LV, Pts. 1-2, 1993, pp. 23-24.

Coins of the Chakkar Hoard (District Mandi, Himachal Pradesh) have been studied and catalogued by Dr. P.L. Gupta. But after examining the Kuṇḍa Coins of this Hoard (in the Himachal State Museum, Shimla) in March, 1993, the author feels that probably because of the paucity of time the great savant has not been able to scrutinize the legends and symbols on these coins properly as a result of which same mistakes have crept in the work of Dr. P.L. Gupta and the author has discussed in this article.—K.A.

108. Handa, Devendra :- *Two More Agācha Coins from Agroha*.

JNSI, LV, Pts. 1-2, 1993, pp. 25-26.

There is the full description of two Agācha coins procured from Agroha. The importance of these coins lies, in the fact that the first shows chaitya before the lion on the reverse a hitherto unknown device, and the latter is doubly struck probably on a still earlier coin.—K.A.

109. Harihariah, O. :- *A Unique Vijayanagar Coin*.

JNSI, LV, Pts. 1-2, 1993, pp. 84-85.

The only silver coin of the Vijayanagar currency system is known as TARA. The legend on the reverse states the issuing ruler's name as HARIHARA. After the discussion the author assigned this coin typologically unusual to the ruler HARIHARA II.—K.A.

110. Jaiswal, S.K. :- *Can Kācha be Ghatotkacha?*

JNSI, LV, Pts. 1-2, 1993, pp. 114-115.

The identity of Kācha of the gold coins is one of the knottiest problems of ancient Indian History. After discussing the suggestions of

Prof. Bhattacharya the author concludes that it is hard to accept that Samudragupta mentioned the abbreviated form Kācha or Kacha of his second name Ghatotkacha on these coins or that the kācha of these coins is identical with Ghattotkacha.—K.A.

111. Jamwal, Suman :- *Coins as Evidence for Economic History of Early Kashmir.*

JNSI, LV, Pts. 1-2, 1993, pp. 117-120.

For the Economic History of Early Kashmir we have to rely on the numismatic data. Dr. Ved Kumari presumes the coins were in circulation during the Pre-Christian centuries according to references of *Nilamata Purana*. Although the coins belonging to the days of Indo Bactrian Greek Kings, Kanishka etc. do not tell much about the activities related to the trade and commerce of Kashmir. However, the coins, issued from the fifth century onwards do tell us about the economy of the valley. Though the conclusions pertaining to the economy of Kashmir drawn on the basis of coins are mainly inferential yet it helps us in reconstructing the economic history of the valley without any doubt.—K.A.

112. Kaur, Savtanter & Singh, Y.B. :- *Monetary System of Jammu and Kashmir as Known to European Travelogues.*

JNSI, LV, Pts. 1-2, 1993, pp. 121-123.

The present Jammu and Kashmir State was founded by Maharaja Gulab Singh on 16th March 1846 A.D. After the foundation the Dogra rulers have introduced the system of minting of the coins also. Such coin issues have been noticed by Europeans. European Travellers give an accurate account of the monetary system of the Dogra Rulers. Their account also suggests that simultaneously there were three coin types in circulation (i) Kham rupee, (ii) Chilki rupee (iii) Nanak Shahi rupee.—K.A.

113. Koya, S.M. Mohamod :- *Some Aspects of Mughal Coinage and Currency System.*

JNSI, LV, Pts. 1-2, 1993, pp. 146-147.

The establishment of a uniform currency of a high Metallic standard throughout the empire was great achievement of the Great Mughals. But the currency came to be debased i.e. in purity and weight from Aurangzeb's time and more so there after, particularly under

Muhammad Shah. Several factors responsible for this trend were discussed in detail.—K.A.

114. Kuwayama, Shoshin :- *L' Inscription Du Gaṇeśa De Gardez Et La Chronologie Des Turki-Sahis (Inscription of Gaṇeśa from Gardez and Chronology of the Turki- Sahis). (French).*

JA, CCLXXIX, Nos. 3-4, 1991, pp. 266-288.

Of all Hindu marbles found in Afghanistan, two only bear a Sanskrit inscription, one of them being the Gaṇeśa from Gardez. Moreover the Gardez inscription is the only one which is dated (year 8) and which exhibits the name of the reigning king, viz. Śrī Sāhī Khimgāla. From a new and better photograph provided by the author, Prof. H. Nakatani, from Kobe Gakuin University, could decipher his full name as Śrī Sāhī Khimgāla Oḍyānaśāhi, i.e. king of Uḍḍiyāna (Swāt). It can be now demonstrated, by using numismatic and Chinese evidence that this Khimgāla, king of Uḍḍiyāna, can not be identical neither with Xingnie Khimgāla, king of Kāhinhem. scrpisi, nor with the Kashmirian king Narendraditya (I) Khinkhila nor with the Hephthalite ruler Deva Sahi Khingila. A perusal of the Chinease and Arabic evidences and a reconsideration of the chronology of the Turki-Sahi kings point him asbeing the Turki Şahi king of Kabul/Swat whom the Tang Annals know only by its Turkic title of Bofuzhun and who extended his sway over Uddiyana for the first time in AD 745 at latest. The Gardez Ganesa of year 8 must there fire be dated either in AD 765-vikram <70> 8 or in AD 753 = eight regal year of Bofuzhun.--Author

115. Labat-Malbran Florence, Herrenschmidt, :- *La Version Elamite De La Trilingue Behistun Une Nouvelle Lecture (Elamite Version of Trilingual Inscription of Behistun : A New Approach). (French).*
Clarisse & Susini, Francois Srillot

JA, CCLXXXI, Nos. 1-2, 1993, pp. 19-59.

The present article reexamines the Elamite text of Darius's trilingual inscription from an internal point of view. However, it has been compared with the Akkadian and old Persian versions in order to underline the specificity of the Elamite way of expression. Even if the three versions tell the same story, they are not copies of one of them.

Each one expresses the substances of the text with its own lexical and functional means.

Establishing the text and building its structures leads to discuss some points of the transcription and of the translation which were usually adopted. —Author

116. Lal, U.S.; Bhatta, Shankara Rao & :- *Scientific Examination and Analysis of Some Ancient Coins*.
Sharma, Shabb Kiran
JNSI, LV, Pts. 1-2, 1993, pp. 160-168.

This article presents detailed study of some ancient coins of Haryana archaeological Museum, Chandigarh, employing a non-destructive techniques of X-Ray fluorescence method and Scanning electron Microscope with an fax facility. For example Kushana copper coin (VS-5) is a brass containing after 4 % of zink to increase the weight of the coin, Billon Coin (VS-6) of chalcolithic culture is probably manufactured by playing technology where baser metal (copper zink) is covered by superior metal silver-mercury using amalgamation process, the (VS-7) coin of Gupta period has gold lining on the diverse surface and how silver coins (VS-8 & VS-9) are alloys of silver copper with substantial amount of zink, iron and lead.—K.A.

117. Manglam, S.J. & :- *Local Punch-Marked Coins from Maharastra*.
Patel, Shri Samadragupta,
JNSI, LV, Pts. 1-2, 1993, pp. 12-18.

Shri K.K. Maheswari have brought to light a few silver Punch-Marked coins, depicting four symbols Punch-marked coin, depicting four symbols from western Maharashtra. Again Shri Samudragupta Patel, a resident of Nanded, through a few of his collection to Shri K.K. Maharastra for identification. All of these coins belong to same class of coins on account of the fabric metrology and symbols alignment. The coins are presumed to be local ones meant for local circulation. Cut of these eleven different types of silver punch-marked. Coins are presented here.—K.A.

118. Manglam, S.J. & Angal :- *An Enigmatic Silver Portrait Coin of Gautamiputra(Yana) Satakarni*.
Devadutta G.

JNSI, LV, Pts. 1-2, 1993, pp. 60-62.

This silver portrait coin, obtained poem southern Maharashtra, resembles the casual Satavatana portrait coins. After the close

examination the author concludes that on the basis of dissimilarity of the face with the Gautamiputra Yaña Satakarni it is possible that the obverse of the present coin can be ascribed to Gautamiputra Satakarni and it could so then it could be the first evidence of the portrait coin of Gautamiputra Satakarni.—K.A.

119. Mohanty, R.K. :- *A Silver Coin of Yadava King Sri Ramadeva from Nasik.*

JNSI, LV, Pts. 1-2, 1993, pp. 70-72.

The author discusses the Yadavas, their times, their coinage in this article. Then he put forward his view on this Yadava king. This silver coin is in the possession of Mr. Athavale who had acquired it from Nasik. The present silver coin of Sri Ramadeva is not only an important addition to the already known coinage of the Yadavas but provenance clarity the legend, the shape and weight adds in furthering knowledge about distribution and monetary system of the period.—K.A.

120. Mukherjee, B.N. :- *The Coinage of Ukerā.*

JNSI, LV, Pts. 1-2, 1993, pp. 63-67.

The author's opinion that discoveries and research in about the last fourteen years have proved that Harikela had its regular silver coinage from c. 7th to 12th or 13th century AD. After it the author described in details a silver coin conforming typologically and metrologically to the Harikela coinage. The legend *Ukeriya* may signify the piece as belonging to Ukerā. Ukerā was apparently the name of a locality. Ukerā should have been the ancient limits of Harikela.—K.A.

121. Nath, Amarendra :- *A Mahāvihāra Sealing from Udayagiri : An Assessment.*

JNSI, LV, Pts. 1-2, 1993, pp. 155-159.

The author assesses some characteristic features of Mahāvihāra Sealings recovered from a recent excavation at Udayagiri, District-Cuttack, Orissa considering the artistic merit of the copper device on the Mahāvihāra sealings at Udayagiri it is to be noted that the rendering of the seal is either lanky or plump. Below the legend is typical lotus petals arranged in double row. The number of sealings encountered from the site is a testimony to its merit as one of the leading seats of Buddhist learning and practice.—K.A.

122. Parzymies Anna :- *Une Autre Lecture De L' Inscription De Pliska*
(A Different Reading of the Inscription of
Pliska). (French).

JA, CCLXXIX, Nos. 3-4, 1991, pp. 227-232.

Following a first edition in 1980 by E. Tryjarski in a polish publication and his further comments in the *Journal Asiatique* of 1981, the author prose a different reading of the runic inscription on the bronze rosette discovered some thirty years ago in the excavation of the royal palace at Pliska, the ancient capital of the Protobulgars. In this new interpretation, certain of the runic characters are read in a different order and the language is assumed to be Protobulgar rather than Greek.—Author

123. Prasad, P.R.K. :- *A New Coin of Asakasada from Amaravati.*

JNSI, LV, Pts. 1-2, 1993, pp. 44-49.

The present coin is one of the coin collection in the archaeological Museum Amaravati, District Guntur, Andhra Pradesh. It was issued by Asakasada a member of sada family. Asaka is known so far only his coins and epigraphically records unassociated with the Satavahanas.—K.A.

124. Rajgor, Dilip :- *Droplet Techniques of Archaic Indian Coins.*

JNSI, LV, Pts. 1-2, 1993, pp. 169-177.

The archaic Indian coins, popularity known as the Punch-marked coins, were issued by different Janapadas, in the Buddhist and late Buddhist periods. These coins were manufactured with the half of locally known techniques. One of these techniques is the droplet technique which can present the earlier stage of the archaic fabrication of Indian coins. Equipment, process, of this techniques is discussed in details in this people.—K.A.

125. Ramamohan, Ragini :- *The Kakatiya Coinage.*

JNSI, LV, Pts. 1-2, 1993, pp. 136-139.

The question of the Kakatiya coinage remained veiled in obscurity for long. Thanks to the historical insight of P.V. Parabrahma Sastry. Genuine Kakatiya coins were identified. Parabrahma Sastry traced, genuine Kakatiya coins with the help of epigraphically evidence of the Kakatiya period. His observation are based on the Terala. Inscription, khandavalli plates of Kakatiya Prataparudra and legends on the coins.

Thus the identification of the Kakatiya coins was possible due to the research work done by P.V. Parabrahma Sastry.—K.A.

126. Reddy, D. Raja & Reddy, :- *New Mahatalavara Coins*.

P. Suryanarayana

JNSI, LV, Pts. 1-2, 1993, pp. 42-43.

There is a detailed description of there previously unpublished lead Mahatalavori coins. Mahatalavara coins Mahatalavara coins like other Satrop coins namely Maha Senapati, Maharathi and Maha gramka coins are unique ancient coins from the Deccan.—K.A.

127. Sahoo, Ananda Chandra :- *A Study on Śiśupālgarh Coins*.

JNSI, LV, Pts. 1-2, 1993, pp. 93-96.

Following the excavation by the excavation branch (A.S.I) at the site of Sisupalgarh in district Puri, Orrisa in 1948, altogether thirty one coin have been found. Out of these coins one is of gold, one is of silver fourteen are of lead and fifteen are of copper. Gold coin imitates a type of gold coins of the Kuṣaṇa emperor Vasudeva I with a brahmi legend in the character of 3rd century AD. The silver coin is of a sequence punch marked variety of the fifteen copper coin nine are rectangular un inscribed coins and the rest six are of thick round pieces of the fourteen rectangular lead coin only two are legible. The numismatic finding in question prove the existence of trade between Kalinga and South India and far-eastern countries.—K.A.

128. Schneider, Madeleine :- *Remarques Au Sujet Des Inscription Arabes De Marib (Notes on the Arabic Inscription of Marib). (French)*.

JA, CCLXXVIII, Nos. 1-2, 1990, pp. 31-44.

In an article "De Masjid Sulaiman ibn Dāwūd" published in *Archaeologische Berichte aus dem yemen* (vol. III), Mrs. B. Finster studies three inscriptions inscribed in the pillars of the ancient sanctuary. Thanks to Prof. J. Ryckmans I got the photographs of the same inscriptions. I propose here above my own interpretation.—Author

129. Shastri, Ajay Mitra :- *Fifty Years of Epigraphical Studies in India : A Brief Survey*.

PT, XXV, 1994-95, pp. 21-39.

The author has assessed the progress of epigraphical studies during the last fifty years under the following heads 1) Harappan or India-Saraswati script, 2) Brahmi Script, 3) Kharoshthi (or Kharoshti), Mixed Script 5) Tamil Brahmi, 6) Shell-Script (Śankha-Lipi) 7) Rājasrājesvarī- or Banswara-lipi under these heads, important discoveries and the contribution of different scholars have been given.

The paper also discusses different eras (Vikrama Śaka, Kalachuri-Chedi, Ganga and Bhauma- Kara eras), besides some important epigraph discovering one also given.

New discoveries have also been referred to along with their significance for reconstructive past.—S.P.S.

130. Siddiqui, A.H. :- *Coin of Malwa Sultan, Ghiyas Shah as Heir-Apparent.*

JNSI, LV, Pts. 1-2, 1993, pp. 79-81.

It is a unique feature to find that the Malwa Prince, Ghiyas Shah as heir apparent (crown Prince or Wali-Ahad) struck coins in copper, billion and gold. The billion and silver coins of Ghiyas Shah bera identical legend. After the deep study of these coins the author concludes that while the copper coins of Ghiyas Shah as Heir Apparent are of mint Masnad Aljana with dates 864, 865, 866, 884. (error date), the billion and gold issue of Ghiyas Shah as Wali Ahad are ll of Shadiabad mint with dates 850, 856, 861, 866, 868, 873 & 886—K.A.

131. Singh, Raijasbir :- *Rectangular Sikh Coins of Punjab Under Ranjit Singh.*

JNSI, LV, Pts. 1-2, 1993, pp. 92.

Generally Sikh coins of Panjab under Ranjit Singh are round nearly round. But the author came across one silver rectangular coin, published in the Journal of Oriental Numismatic Society (O.N.S.). Another undated rectangular copper coin of Amritsar mint Carrying the general legend of the round coins is in author' own collection. Thus, the finding of the rectangular type of the coins is a significant achievement in the field of Numismatics.—K.A.

132. Singh, Y.B. & Bakshi, Uma :- *Coin Portraits of Early Medieval Kashmir-An Analysis from the view Point of Sculptural Art.*

JNSI, LV, Pts. 1-2, 1993. pp. 128-129.

The author considers the Portraits found on the early medieval coins of the Kashmir keeping in mind their stupas as relief sculptures. All the coins have on one side the portrait of rulers in standing pose and on the other side the related figure of Lakshmi. The figure of ruler is generally more crude than the figure of seated Goddess. The bronze and Ivory sculptures of Kashmir of this period are excellent piece of art but the sculptures of Kashmir failed to use their acumen in case of coin portraits.—K.A.

133. Srivastava, O.P.L. :- *A Coin of Senāpati Adimitra from Erich.*

JNSI, LV, Pts. 1-2, 1993, pp. 40-41.

There is a description of brick-inscription found from Erich as well as of coin found from Erich. The author opines that the palaeography of this coin indicates to c. 1st century A.D. and Adimitra of brick inscription also may be placed in 1st century A.D. Adimitra is called Senāpati only in brick inscription but he had issued coins for his kingdom. Thus, it is clear that Adimitra was not only Senāpati but he was a king also.—K.A.

134. Srivastava, O.P.L. :- *Kālidāsa before Christ Numismatic and Epigraphical Evidences.*

JNSI, LV, Pts. 1-2, 1993, pp. 109-111.

Coins and inscriptions found from Erich throw the fresh light upon the time of Kālidāsa. It is clear that Vidiśā was the capital of Daśrṇa during the period of Kālidāsa. This Pasitān was of 2nd century B.C. according to historical facts. It is also worth noting that Kālidāsa referred niṣka as gold coin and niṣka is referred in very early period not in Gupta period. Thus after presenting the numismatics and epigraphical evidences the author concludes that Kālidāsa was not in Gupta period, but he was present in B.C. when Vidiśā was the capital of Daśrṇa and Niṣka was common in use.—K.A.

135. Srivastava, O.P.L. :- *Achyuta : A Nāga Ruler.*

JNSI, LV, Pts. 1-2, 1993, p. 116.

Copper coins of King Achyuta are found from Ahichchhatra, Tehsil Aonla, District Bareilly. On the basis of the symbol *cakra* or wheel found on reverse and the legend 'Achyu' on obverse of the coins, Achyuta was the ruler of that tradition which is known from Pañchāl coins. Here, it is not that Achyuta was called as Nāga ruler previously

only on the basis of resemblance of his coins to some of Nāga coins, but accordingly to the legends 'Śrī Achyuta Bhādraḥ Swāmi Naga' of the clay-sealing purchased from Delhi for the Haryānā Pronnical Archaeological Museum Jhajjar, Achyuta was the king of Nāga's family.—K.A.

136. Srivastva, Prashant :- *On the Identification of the 'Female Between Vines' on The Poseidon type of Coins.*

JNSI, LV, Pts. 1-2, 1993, pp. 112-113.

On the coins of Saka-Pahlava rulers Maues and Azes, there is a female figure standing facing between two vines. This female has been identified variously as Maenand, Bacchante, Indra and Yakshi. The author wishes to identify this female figure as Amphitrite wife of Poseidon in the light of the fact that she is represented in the light of the fact that she is represented on coins only in association with Poseidon.—K.A.

137. Tiwari, K.B. & Chaturvedi, Alka :- *Some Rare Coins of Vidisha, Tripuri and Nandner.*

JNSI, LV, Pts. 1-2, 1993, pp. 50-53.

Here, the authors discussed the two coins which throw welcome light on the ancient history of Vidisha and stand as a testimony of Shakes occupation of Vidisha. Again they give detailed description of two unique lead coins on Tripuri. Nandner is very rich as far as numismatic findings are concerned. Coins of king Sat, Coins of king Satkarni and a unique coin, all from Nandner are discussed in details in this article.—K.A.

V-GEOGRAPHY

138. Debergh, Minako :- *Une Carte Oubliee Du P. Ferdinand Verbiest (1674) Dans La Collection Sturler De La Bobliotheque National De Paris (A Forgotten Map of Father Verbiest (1647) from The Sturler Collection Conserved in the National Library of Paris). (French).*

JA, CCLXXVII, Nos. 1-2, 1989, pp. 159-220.

Several Jesuits working in China during the 16th and 17th centuries became famous cartographers, such as Father Matteo Ricci and Father Ferdinand Verbiest. Both published important world maps in Beijing(Peking), drawn according to different projections : the former, in 1602 and the later, in 1674. These maps were distributed not only in China but also in Korea and in Japan. These are mainly studies on Ricci's maps, but few researches on Verbiest's.

An abbreviated map drawn by Verbiest, now almost forgotten, is held in the National Library in Paris. Its composition is unusual: the two hemispheres are vertically placed. On it, two sheets of paper are affixed. They contain hand- written inscriptions giving names and a date. One of the inscriptions is in Japanese, another in English and Dutch. This map is especially interesting because of its rarity and its importance for the studies of historical relations between the Netherlands and Japan in the first half of the 19th century.

A comparative examination of these maps yields the following results. First the abbreviated map is an example of preparatory work. Presented to a large public, it announced the coming monumental world map, which was to be drawn for the high elite in a "de luxe" limited edition. Nowadays, it is difficult to find these reduced maps, which were easily destroyed.

One, nevertheless, arrived in Japan and entered in the private library of Takahashi Kageyasu, a scholar and the director of the observatory office of the Edo *Bakufa*. In 1826, he offered these maps, with a dedication, to J.W. Sturler, director of the Dutch commercial house of Nagasaki, then on an official visit to the Shogun in Edo.

Takahashi's gift was a kind of appreciation for having received information concerning Napoleon's campaigns in Europe from Sturler, who had served in them. At that time, Takahashi was preparing a translation of the biography of the French emperor.

When he left Japan for Batavia, Sturler asked an English Missionary Medhurst, to translate Takahashi's written dedication into English. After the death of Sturler in 1855, the verbiest map was donated to the Imperial Library of Paris (Now the National Library) by W.L. de Sturler, his son and minister of Public Instruction.--Author

139. Leider Jacques :- *La Route De Am (Arakan) (The Am Road (Arakan)). (French).*

JA, CCLXXXII, No. 2, 1994, pp. 335-370.

English and Burmese sources stress the importance of the Am road which was the foremost terrestrial link between Upper Burma and Arakan in the period from 1785 to 1852. The road presented a major strategic as well as commercial interest after the Burmese conquest of Arakan and during the very early British period in Arakan.

Its momentous strategic interest was the immediate outcome of the conflictual political situation between the English and the Burmese Kingdom. The burgeoning trade across the Arakan Yoma may be interpreted in the context of the Gulf of Bengal trade network as well as the Burma home trade.—Author

140. Madabhushi, Srinivas :- *Arctic Theory of Tilak : New Evidences.*

ABORI, LXXIV, Pts. 1-4, 1993, pp. 245-253.

This article has discussed that modern neotetonic, climatological and geographical evidences lend support to the Arctic home theory of Tilak. The Bjornoya could be the *airyanam vaējō* of the Avesta and the Barbeau poak of the Ellesmere Island could be the Mahāmeru (8,544 feet high). From the region, the Aryans originated as a single group around 12,000 to 9,000 years B.P. They got separated into two groups: one the worshipers of Vala and the other of Indra. Because of the Colder climate, they migrated southward- one to the west of Ural mountains and the Indra worshippers to the east of Ural mountains. Around 6,000 years B.P. the Siberain Area was quite warm to facilitate the maximum development of the Rgvedic people. Between 6,000 and 3,000 B.P. the onset of colder climate forced the south ward migration of the Rgvedic Aryanas who settled in the Punjab-Kashmir area. The author has appended a map and has shown similarities in the names of that area and find mention in Rgveda. The mighty Ob with the tributary called 'Sosva' was the Rgvedic Sarasvati, 'Dudypta' and 'Poplgay' are the Dṛṣadvatī and Āpayā; 'Yana', 'Khorma' and 'Alzeya' represent the Yamunā,

Krumu and Arjikia rivers, while the Russkoya represents the Rasā. The 'Yenisey' was the famous Yajnia river. In all the probability, the Lena river with Kyusur was the Sarayur river of the R̥gveda. Severnaya Zemlya represents the Saranyāvat mountain with the sea to its north being the Saranyavat sea. The Korskoye more into which the river Saraswati (Ob) drains is the Saraswat sea. The author surmises that the rivers of the Punjab-Kashmir Area were given the names of their original land, *i.e.* Arctic. Thus he has discussed climatological as well as Geographical Evidences.—R.S.

141. Raghvan, V. :- *Bodhi and Viṣṇupada in North-West India and Toponymic Duplication.*

Pur., XXXII, No. 2, 1990, pp. 319-325.

The dust of one's own native soil, one's birth place, one's mother-land never leaves one's feet, however far, across land and even sea, one might migrate in quest of life, employment or adventure. If a person migrates to a foreign land and settles there, a nostalgia spreads over him, and seeks some consolation by recreating his original home in the new milieu. When the Indian people went out of the country by land and sea and built the kingdoms of their greater India, they called them Kamboja and Campa. Close to Sumatra is an island called Madura. Māiva and Daśārṇa in western and eastern Laos are a few examples. Similarly some ancient names of N.W. India travelled to the eastern parts of India as their history is available in this article.—D.D.K.

VI- HISTORY

142. Agrawal, Jagannath :- *Ayodhya from the Maurya to the Gupta Period.*

Pur., XXXVI, No. 1, 1994, pp. 61-67.

We do not hear anything about Kosala nor about Ayodhyā during the rule of the Nandas, and the still greater Mauryas. We do not find any reference to Kosala Janapada nor to the city of Ayodhya even in the inscriptions of Aśoka. Towards the end of the Maurya rule, we get a vivid glimpse of Kosala, in the Sanskrit work called the Yuga Purāṇa which mentions as invasion of the Greeks on Sāketa and the Pāñcāla.

Ayodhyā during the Gupta rule was a centre of great learning, where Buddhism had been proposed by great scholars like Aśvaghoṣa, but which was also a seat of vedic learning and learned Brāhmaṇas occupied a position of prestige and were respected by the higher officer in the Gupta administration like Prthiviṣeṇa who held high posts like that of a great commander-of forces and that of a councillor of the kings.
—G.D.G.

143. Ali Khan Yaqub :- *Bayana Indigo and its Trade during the First Half of 17th Century A.D.*

Śod. Pat., XLVI, Pts.3-4, 1995, pp.36-44.

Indigo was the commodity chiefly sought after by European traders. Before 16th c.A.D., the Indigo was an important commercial industry. Indigo was used to dye various types of clothes, skin and hair and its refuse was used oftenly by the cultivators as manure. It was used as a basic material in washing and bleaching cotton clothes to a pure white colour. During the medieval period Indigo crop was widely grown in India. But Europeans recognised only two commercial descriptions- Surkhej, a town that lies a few miles away from Ahmadabad and Lahore from a tract of Bayana, south west of Agra. Clear picture of Indigo cultivation is attributed to contemporary accounts of foreign travellers, explaining different stages of dye preparations. Accounts extend to prices, flourishing of traders, trade competition as well as markets of Indian Indigo. Concludes with the remarks that trade of Indian Indigo declined due to conflict among Europeans in India and preference from America and West Indies where cost as well as cost of transportation was comparatively less.-- N.K.S.

144. Aubin, Jean :- *Le Quriltai De Sultan Maydan (the Quriltai of Sultan Maydan) (1336). (French).*

JA, CCLXXIX, Nos. 1-2, 1991, pp. 175-197.

Acculturation to Islam, mainly in the form the veneration for Soufi saints, and fidelity to Gengiskhanid traditions, and to old vendettas as well, characterize the Mongol Society at the time of the fall of the Ilkhanid dynasty.

Victorios over the Oirat leader "Alī-Pādisāh in July 1336, the Jalayir *noyin* Sayh-Hasan tried to have his puppet-Ilkhan recognised in the Eastern parts of the collapsing empire. Some weeks after a meeting in the mountains north of Nishapur, local Mongol chieftains, Persian administrators and religious notabilities elected their own Ilkhan. Opponents to Sayh-Hasan induced the Khurassanians to march westwards. Due to lack of Treasury resources and to internecine rivalries among the *noyin*, the venture broke down in 1337, and again in 1339. --Author

145. Bajpai, K.D. :- *Historicity of Śrī Rāma.*

Pur., XXXVI, No. 2, 1994, pp. 241-246.

To the Sage Vālmiki is attributed the first rendering of the popular story of Rāma into simple *anuṣṭubha* Sanskrit verses. On the basis of language and the literary form of the original Kernel of the epic, it may be surmised that the first verification of the Rāmāyaṇa took place about c. 400 A.D. The lower limit of the extant epic can be assigned to c. 300 A.D., if not a little later. The geographical details of the Rāmāyaṇa, when studied along with these occurring in the works of Kālidāsa, Bānbhaṭṭa, Bhavabhūti and others, coupled with the available archaeological evidences, lead us the conclusion that Rama after leaving Chitrakūṭa took up the south-eastern direction to reach Daṇḍakāraṇya.

It is interesting to note that the portrayal in stone of Rāma's story is found, probably for the first time, at Nachna (MP). It seems that a temple of Rāma was constructed at Nachna in the 5th c. A.D. Depiction on stone of several episodes of the Rāmāyaṇa have been discovered in central India at Tripuri, Khajuraho, Kharod, Sibarīnārāyaṇa, Ratnapur, Palī and Janjgīr. Rāma's story travelled to other countries such as Palī and Janjgīr. Rāma's story travelled to other countries such as Thailand, Combodia, Java, Sumātrā and Bālī through South eastern Madhya Pradesh and Orissa. He profuse carving of scenes from the Rāmāyaṇa in the countries, mentioned above, eloquently prove the popularity of Rāma's story outside India.—G.D.G.

146. Bazin Marcel :- *L'Habitat Rural Dans La Vallee De L' Euphrate A L' Est De De Malatya (Turquie) (Rural Habitat in the Valley of Euphrate in the East of Malatya Turkey. (French)..*

JA, CCLXXVII, Nos. 1-2, 1989, pp. 19-46.

The article gives an account of an interdisciplinary research project about rural settlements in the valley of the Euphrate east of Malatya, by the Neolithic archaeological site of Cafer Hoyuk. The muhtarlik (basis administrative unit) of Kiyicak includes two villages and five hamlets. Their inhabitants live upon to main crops : home-consumed wheat and sun-dried apricots sold a rather good price. In every settlements, the houses of sharecroppers are clustered around the larger houses of the landlords.

The traditional technique of building use rough stones for the basement, mud bricks for the walls and poplar beams to sustain the flats roofs. The inventory of some 150 houses led to a typology following the "distribution principle" : a single access room gives way to all the others. The plans of the most common 3 and 5 rooms types show an urban influence.

All these settlements will be drowned under the Karakaya dam lake and a new village is being built on a gentle slope west of the present cultivated area. While some families have chosen to keep the traditional mudbricks, most people have decided to build "modern" tile-roofed brick houses.—Author

147. Bhadani, B.L. :- *Role of Merchants and Markets in Agrarian Trade in 17th Century A.D. in Western Rajasthan.*

Śod. Pat., XLVI, Pts. 3-4, 1995, pp. 19-35.

This paper tries to discuss various facets of Agrarian trade during 17th century A.D. in western Rajasthan. The issues included are the grain trade in the centre of Agrarian economy of Rajasthan; prices of Revenue grain sale in villages; marketable surplus grain available for marketing; storage of grains by the trader; hierarchy of merchants and Rural-Urban linkage. The peasants were integrated in the market system and they were forced to sell their produce to merchants due to their indebtedness. This gave the merchants an upper hand for dictating the prices. The storage capacity with merchants provided them an added opportunity to hoard grain, consequently, to earn profit during normal as well as scarcity times. The chain of intermediaries were set up in

between merchants and consumers. Grain stocks passed along these chains. The trade provided mercantile groups prosperity, especially to the top of the hierarchy and established the dominance of merchants' capital.—N.K.S.

148. Bhati, Hukam Singh :- *Mewāra Ke Thikānā Purā- lekhan men Ullikhita Vyāpāra Vanika-Sūtra (Hindi)*.
Sod.Pat., XLVI, Pts. 3-4, 1995, pp. 69-76.

The principles of trade related business available in the local archival records of Mewara are the subject of this paper. Reports that with the financial aid of National Archives of India, Pratap Research Institute had collected substantial local archival records that have rich information for research in the subject of commerce and trade. These records generally preserve information regarding local administration, agriculture, commerce etc. These are truly speaking sources of economic history of Mewara. States that the information reveals that in Mewara there were regulatory principles binding up on the traders, for this quotes, local government's orders and general circulars issued by the administration. Also quotes tables giving details of distribution of land among traders, their names, exact size of land and revenue received. For different taxes-their imposition, collection, size, exemption bases, if any, are also revealed. There are records on distribution of revenue as well. Concludes that local revenue records that have archival values must be saved for future researchers of economic history of Mewara.—N.K.S.

149. Bhattacharya, Buddhadeva :- *The Kakori Conspiracy Case*.
QRHS, XXXIV, Nos. 1-2, 1994, pp. 64-77.

The activities of Anusilana samiti and the Hindustan Republican Association (HRA) being get the major distinctive trend among the Indian revolutionaries during the period 1920-34 apily called 'Terso-Socialism' by S.N. Majumdar. The activities of HRA were divided in two part, public and private the paper gives a fare account of the Kabori conspiracy case and the ten participants in the train decoity. After the aren't of many senior members the leadership of the HRA felon Bhagat Singh & Chandra Sekhar Azad—P.G.

150. Bhattacharya, Debika :- *Dharmaśāstra, Arthaśāstra and the Attitude of Some Dharmaśāstrakārās towards Women in Ancient India*.

Anvi., XVIII, 1998, pp. 27-33.

This paper attempts to point out some injustice and discrepancies of the laws, pertaining to the maintenance of Hindu women, as stated in the books of *Dharmaśāstra* and *Arthaśāstra*.—G.D.G.

151. Bora, Rajmal :- *Akabara ke Kāla men Anuvāda Kārya (Translated Works during the Reign of Akbar)*. (Hindi).

Śod. Pat., XLVI, Pts. 1-2, 1995, pp. 25-34.

Reports that Mughal King Akbar got many a works translated into Vraja language. He was patron of scholars doing such work. Refers to a statement of king Jahangir in his *Jahangir nāmā* that proves his actual love for scholarship. He had a library very rich in manuscripts in his palace in Fatehpur Sikari-his capital town. He was a regular visitor of that library which contained 24,000 manuscripts pertaining to the subjects of history, philosophy, psychology, astrology, literature, poetry etc. Extracts are quoted regarding translation work of *Mahābhārata* and *Rāmāyaṇa* done under his patronage. Akbar was away from religious fundamentalism. We come across many a works composed and translated during his regime. The research paper concludes while raising questions such as why works were being translated? Who was getting such work done? Who were doing this translation work? This shows interest and curiosity of king Akbar in knowing the works of scholarship. He was lover and patron of translation work.—N.K.S.

152. Bouchery, Pascal :- *Les Systemes Politiques Naga (Naga Political System)*. (French).

JA, CCLXXVI, Nos. 3-4, 1988, pp. 285-334.

The Naga are a group of so-called "hil tribes" inhabiting a mountainous border area between India and Burma, numbering about a million people. They are neighbours of the Kachin, another tibeto-burmon speaking population whose political organisation has been studied in details by E. Leach in his book : 'Political System of Highland Burma (1954). The striking feature of the Kachin system is the coexistence in one given area of two distinct political organisations at the village level, named Gumlao and Gumsa. Gumlao is basically egalitarian, or "democratic", giving equal status to the lineages with a hereditary chief at its head. This opposition between "democratic" and "autocratic" systems, as the first british observers called them, is not restricted to the Kachin, but has been found also among their neighbours

the Naga and the Chin, thus covering the whole Indo-Burmese border area. Leach, the first, has demonstrated that the stratified society Gumsa was conditional in a large measure by external political relationships of Kachin society to the dominant Thai principalities established in the plains. He has been followed by Lehman a few year later, who has reached somewhat similar conclusion regarding the Northern Chin of Burma(1963).—Author

153. B.R. Meera :- *Recent- Exploration in Saraswati-Ghagghar Basin.*
PT, XXVI, 1995-96, pp. 106-113.

An archaeological exploration was conducted by the author from Sirsa to Ambala in Haryana along the Ghagghar river begin to find out the archaeological potentiality and also expansion of Harappan, Painted Grey Ware Culture and their inter- relations with other cultures in the region. The present paper gives the findings of the exploration. The descriptions of 13 sites, some of which showed continued occupation from Harrappan times to medieval times, are given here.—B.K.

154. Chaudhari, Satyendra Singh :- *Madhyakālīna Vyāpāra kā Pramukha Ādhāra Huṇḍī. (Hindi).*

Śod. Pat., XLVI, Pts. 3-4, 1995, pp. 91-94.

Relates the base of medieval trade the financial instrument *Huṇḍī* (i.e. Promisory Note). For security the traders used to carry these (promisory notes) *Huṇḍies* to avoid theft during business tours in medieval period. The records reveal while payment some interest was also charged. Those were of two types (i) Instant payment (*Tatkāla*) and (ii) With time duration-to be paid after a duration w.e.f. issue date/presentation date. The *Huṇḍies* from Poddar collection reveal from study contemporary trade and commerce. Concludes that with the emergence of bank facilities, the fashion of *Huṇḍies* is on its decline. But, *Huṇḍī* is such an instrument that has historical value as a source in the economic history of medieval India.—N.K.S.

155. Chattopadhyaya, Bhaskar :- *Ayodhyā in the Post Maurya Period.*
Pur., XXXVI, No. 1, 1994, pp. 68-73.

Traditions of Kaniṣka's conflict with the rulers of Soked (*Sāketa*) of Ayodhyā and Pāṭaliputra are preserved by Tibetan and Chinese writers. Again, the discovery of the *Seṭ-Māheṭ* Stone umbrella staff inscription and the *seṭ-māheṭ* Buddhist image inscription of Kaniṣka

I confirms the expansion of the Kuṣāṇa rulers's authority in Ayodhyā and its adjoining regions in Kosala. The *Kuṣāṇa* dominations in Ayodhyā that had been established by Kaniṣka could not be maintained in the time of his successors. Some pieces of available evidences indicate the rule of the Murundas in Ayodhyā and Pāṭaliputra region. The Muruṇḍas probably a branch of the Scythians, did not acknowledge the over lordship of the Kuṣāṇas. The Guptas had to struggle hard against the Śaka Muruṇḍas to out them from the Ayodhyā region. The Purāṇic evidence suggests that the original kingdom of the Guptas comprised the territories along the Gangas, such as Sāketa (Ayodhyā) along with Prayāga and Magadha.—G.D.G.

156. Chaturvedi, Sudhakar :- *The Vedic Concept of State Craft*.

JIDV, VII, No. 1, 1994, pp. 81-91.

Some people are under the illusion that the concept of the nation is of recent origin and that the seers of the Vedic age had no idea of the nation or political administration. This is a colossal misunderstanding and as a matter of fact there is no subject under the sun on which the Vedas do not shed light. Political science and the concept of nation are as old as the Vedas themselves. It is so because the Vedas are receptacles of the revealed knowledge capable of leading to the all-round progress and prosperity of mankind, and also to the welfare of all living beings. All the Vedas supply a permanent and sound basis for the political structure to be erected according to the need of the changing time. The author has given mantras from the Vedas to prove that our had a deep knowledge of polity.—D.D.K.

157. Chelhod, Joseph :- *Les Portugas Au Yemen, D' Apres Les Sources Arabes (The Portugese According to the Arab Sources in Yemen)*. (French).

JA, CCLXXXIII, No. 1, 1995, pp. 1-18.

In 1497, Vasco de Gama rounds the cape of Good Hope and casts anchor in Melinde. Advised by the famous Omanese pilot Ibn Madjid (not mentioned by the Portugese), he heads safely for Calicut.

Having got a foothold in India, the Portugese try to monopolize the spice trade to detriment of the Arabs, the traditional intermediaries for Indian Products. In order to succeed, they attack the main Yemenite ports, particularly Shiḥr and Aden. The Arabs' reactions to these deeds are preserved in the local chronicles of the time. Most of those are still

unpublished, such as, for instance, Ibn al-Dayba's "Increase in merit" (edited by the author), which covers the period from 1495 to 1517; Muhammad Ba Faqih's "History of Shihr", which covers the period from 1491 to 1591; Qutb al- Din Nahrawali's "The Conquest of Yemen by the Ottomans", for the period from 1478 to 1570.

These works underline the attempt of the Mamluks and then of the Ottomans at expelling the Portugese and preventing them from entering the Red Sea. The main target of the fight is the occupation of the ports of Shihr and Aden. Threatened from both sides, the sultan of Shihr signs a peace agreement with the Portugese, and also acknowledges the sovereignty of the caliph of Istanbul. As for the Governor of Aden, he succeeds in resisting the assaults of both the Portugese and the Ottomans. But in 1538, the port is treacherously occupied by the later. Twice it is taken back by the Arabs (in 1547 and 1568) who seek help from the Portugese against the Turks. But each time the "Franks" mobilization is slow: at their arrival, Aden is already reoccupied by the *Arwam* (Greeks).

The chronicles ends in 1592, i.e. after the decline of Portugese power in the Indian Ocean, in the wake of the defeat of Portugal against Spain in the battle of Alcazar-Quivir in 1578.—Author

158. Choulean, Ang :- *La Communaute Rurale Khmère Du Point De Vue Du Sacre (Rural Community of Khmer (Cambodia) from the Point of View of Sacred)*. (French).

JA, CCLXXVIII, Nos. 1-2, 1990, pp. 135-154.

In studying the administrative organisation of modern Cambodia, many authors have claimed, sometimes insistingly, that the notion of "Khmer village" is a very elusive one. Only few scholars have seen through this intricate problem that the collective awareness of forming a group has a "sacred" foundation.

I propose to develop this view and substantiate it with a few concrete facts, mainly:

- a) the smallest Khmer hamlet is to be defined by its animist genius, called *anaktā*, to whom yearly homage ceremony must be unfailingly performed.
- b). However scattered, or even erratically located, those hamlets are in fact linked into larger units, or rural communities, which are centered around, and support, a Buddhist monastery.

Turning back to Khmer epigraphic texts, I found likewise that the sacred played an important part in the birth, growth and organisation of villages.

Thus comparative studies have highlighted a fantastic continuum in the story of Khmer villages. And this is based on the tremendous syncretic system of beliefs and practices (Buddhist and Animist) as current in the Khmer community. —Author

159. Debergh, Minakio :- *La Carte Due Mode Du P. Maatteo Ricci (1602) Et Sa Version Correnne (1708) Conservee A Osaka (The World Map of Father Matteo Ricci (1602) and its Korean Adaptation (1708) Preserved in Osaka). (French).*

JA, CCLXXIV, Nos. 3-4, 1986, pp. 416-453.

The world Map of Father Matteo Ricci, published in Pekin in 1602, is the first monumental work executed by a European, according to the Sinocentric concept. He combined it with the latest knowledge about European cartography. This important synthesis is a woodcut on six sheets of great size. All texts, legends, and place-names are entirely written in Chinese.

Because of its modern and scientific character, Ricci's Map was immediately successful. It was recognised not only in this Empire but also in its neighbour countries of the Far-East, Korea and Japan. In China, this map was published many times in great quantities. In Korea and Japan, it was usually copied by hand. About the middle of the 17th century, Ricci's Map was published, in a reduced and simplified form in Japan. In Korea, Ricci's Map was copied by order of the King or the authorities.

In 1983, on the occasion of my investigation to a private collection in Osaka, I found, among rare pieces, a pair of Korean Map-screens. The first part represents the terrestrial map, and the second part the celestial map. The first one is a Korean manuscript copied from Father Ricci's World Map. It was dated 1708 in the preface written by Prime Minister of the Yi Dynasty. This map-screen is not a direct copy of Ricci's map but an adaptation from later copyist works. The Korean copy is delicately illustrated with soft colours and drawn on silk. This element is absent in the original.

In the present article, I treat the Korean copy of Ricci's world Map on the screen as the main subject and analyze it by comparison with

the works of Father Ricci and his successors, Adam Schall von Bell and Ferdinand Verbiest.

The Korean map-screen may cast new light on the studies concerning the History of European Science introduced by Jesuit missionaries in China, Korea and Japan.—Author

160. Dhavalikar, M.K. :- *Sātavāhana Chronology- A Re-examination*.

ABORI, LXXVII, Pts. 1-4, 1996, pp.133-140.

The attempt made here is just to reconstruct the chronology on the basis of some hypothesis instead of making a shot in the dark. It seems to be as workable hypothesis. We may include that the chronology will have to be revised as and when the historicity of more king is established. The paper consists of a table which includes the names of various kings in coins, inscriptions and Puranas such as *Vāyu*, *Matsya*, *Brahmāṇḍa* and *Bhāgavata* along with the years mentioned there. The proposed chronology starts with the king Sanakak (136-113 B.C. and ends with Pulomani(217-224 A.D.), a total period of 362½ years distributed among 22 rulers of Satavahana dynasty.—P.G.

161. Ducatez Guy Et Choumet Michel :- *Letters De Hā Ir Beg Dernier Na Ib Mamlouk D' Alap, A La Porte Ottomane(Letters of Hairs Beg Last naib Mamluke Empire of the Aleppo, in Ottoman Egypt). (French).*

JA, CCXXXIII, Nos. 1-2, 1995, pp. 235-315.

Ha'ir Beg is well known as a Mameluke renegade, secret counsellor of Selim I before and during the Ottoman conquest of the Mameluke Empire, and who was finally appointed as the first Governor General of the Ottoman Egypt (1517-1522).

We have discovered in the archives of the Topkapt Sarayi Museum in Istanbul twelve original documents in Turkish and in Arabic- most of them unknown until now- issued by or related to him when he was still the Mameluke na'ib of the Aleppo (1506-1516), and addressed to the Sublime Porte or to the Ottoman Sultan. This documentation, published here, brings useful information about the evolution of the Ottoman- Mameluke relations in general and of the naib himself in particular.—Author

162. Dumarçay, Jacques:- *Histoire Des Retenues D' Eau Khmeres*
(History of Dams for Khmer Water). (French).

JA, CCLXXXII, No. 2, 1994, pp. 371-390.

The Khmer damming, the baray, has an history sometimes very complicated. We can observe four periods in use of the Khmer irrigation : from the beginning to the IX century they utilised pieces of water of small size like in Vat Phu; from the IX up to the XI century some very large reservoirs were in use at Lolei (Roluos) and in Angkor, the oriental baray, with an islet in the middle of the water supporting a temple without any hydraulic significance but dedicated to the gods or to the king's ancestors. From the XI to the end of the XII century they built the baray with in the middle, an islet which support a structure giving the indication of the level of the water inside the bray. At this time the system was employed on all the khmer kingdom at Ben Mealea or Preah Khan of Kompong Svay, for example. The king Jayavarman VII, during the first years of the XIII century, made a complete renewal of the system, the baray were abandoned and he adopted a system based on the bridges utilised like dams but this is giving a large power to the local authorities which reduce that of the central one. This change has been a reason, among others, of the decline of the Khmer civilisation. —Author

163. Gadana, Badridana :- *Kavivara Suratāṇiyā Sāhibadāna evam Unkā Mahārāja Śrī Śivasimha Jī rā Kavitta*. (Hindi).

Śod. Pat., XLVI, Pts. 1-2, 1995, pp. 82-132.

Appends the complete text of the poetic composition Mahārāja Śrī Śiva Siṃha Jīrā of the great poet Suratāṇiyā Saibadāna. It forms an introduction to the text. 17th and 18th c.A.D. was the golden period of the creations of Rajasthani poetic compositions. Sahibdāna belongs to the second half of 18th C. A.D. The poet was born in Suratāṇiyā branch in c. 1750 A.D. He was a contemporary of Rājā Bhīma Siṃha of Jodhpur. His present composition can safely be termed as Laghu Kāvya. This follows the traditional style. The meter and aliteration used by him are strictly according to rules and are capable to capture the curiosity of the reader. Concludes that the work is being published and presented in its root form so that researchers can form an accurate estimate of the poet's skill. —N.K.S.

164. Glassner, Jacques Jean :- *Rahusak Mar Ahatim : La Transmission Du Pouvoir En Elam* (Ruhusak Mar Ahatim

: *Succession of Power in Elam*. (French).

JA, CCLXXXII, No. 2, pp. 219-236.

The question of the succession within the royal family in Elam divides the experts. The prevailing thesis acknowledges that the chosen successor to the crown was the son born from the marriage between the king and his sister.

In antiquity, the Akkadians judged that the legitimate successor was the son of the king's sister. The purpose of the present essay is to demonstrate that the meaning of the elamite word *Ruhusak* is, precisely, as the Akkadians said, "son of the sister" or, in terms, "uterine nephew" and that the marriage between a brother and his sister was not the common rule in Elam but on the contrary, a very rare exception.

To conclude, the elamite society presented many characteristics of a matrilinear society.--Author

165. Gorakh Nath :- *An Economic Aspects of Exploitation of Labour in Buddhist Period.*

PPB, XVII, 1995-1996, pp. 119-122.

The present paper throws interesting light on the economic aspects and indigence of the early Buddha period. The author points out that in spite of the emergence of a consumer class under newly developed urban society we see a high cost of provisions and the sorry state of the labour class.

Kārsāpana, Pāli-Kahapana, was a silver coin of 56 *raktikas* weight standard. A *māsaka* was equal to 1/10 of a *Kārsāpana* and a *Kākani*, was 1/32 of it a dead mouse and a piece of meat would cost one *Kākani*. *Pane* and *pratika* was frequently used in India. A punching technique was used for these coins. The condition of a labour was awfully horrible. *Viṣaya Jātaka* refers to a grass culture who was able to earn only a *masaka* in day be selling the grass. And the unskilled labour got less than that.—D.D.K.

166. Goyal, Shankar :- *Historiography of Imperial Guptas : Old and New.*

ABORI, LXXVII, Pts. 1-4, 1996, pp. 1-33.

The paper covers the analysis of western and Indian historians on historiography of Imperial Guptas : old and new, starting from merely reference to Samudragupta as a 'fanatic' by Henry Beveridge as early as in 1865, and closing with the views of D.N. Jha, S.R. Goyal, T.P.

Verma, B.Ch. Chhabra, P.K. Agrawal, Ashvini Agrawal & Shankar Goyal etc. The edited volume of B.Ch. Chhabra and others in 1992 is probably the first work in which some attempt has been made to face the challenge of the critics of the classicism of the Guptas. It has been emphasized here that Indian Culture has been, and is, a composite culture and so was the Hindu culture of ancient period. To differentiate between Hindu, Jaina, and Buddhist cultures in the ancient period of our country's history is to say that the least, a futile exercise, and against the beliefs and psychology of our ancestors. Goyal is highly critical of the deliberate misinterpretations of the Gupta age by D.N. Jha and others. Jha evidently expects material for the study of common man at a wrong place when he laments that there is no description of common man in the eulogies of the Gupta emperors. If we want to reconstruct the life of common man, we should study folk literature, folk songs and folk art and not the royal edicts. or court literature or court art.—P.G.

167. Goyal, Shankar :- *Historiography of the Janapada Age and of the Rise of Magadha.*

JGJKSV, XLVII, 1991, pp. 93-112.

States that the historical period of the Indian history commences with the rise of Magadha under Bimbisara (543-491. B.C.) who was contemporary of the Buddha (563-483 B.C.) and Mahavira (d. 486 B.C.). During this period India was divided into warring Janapadas (territorial states), both monarchical and republican, which had come into existence as a result of the gradual consolidation and settlements of the Vedic janas (migratory tribes). There was no imperial authority, only sixteen janapadas were larger in extent and were called mahajanapadas in Buddhist and Jaina literature. During this period four great kingdoms had emerged -Kosala Vatsa, Avanti and Magadha-as aspirant kings for imperial states which was ultimately held by the Magadha kings who succeeded in establishing an all India empire.—D.D.K.

168. Grammont, Jean-Louis Bacque :- *Deux Lettres De Murad Akkoyunlu (Etudes Turco-Safavides, VII)(Two Letters from from Murad Akkoyunlu). (French).*

JA, CCLXXIII, Nos. 1-2, 1985, pp. 163-182.

In the archives of the Topkapi Palace in Istanbul are kept several letters from Murad b. Ya Kūb, the last ruler of the dynasty of the Horde

of the White Sheep' (Akkoyunlu), who reigned over southern Iran and Mesopotamia until he was driven away in 1504, and again in 1508, by Shah Isma'il, the founder of the Safavid dynasty. From his exile in central Anatolia Murād sent various message to Sultan Selim the first and to the Ottoman viziers in order to encourage them to go to war against the Shah and, in so far as one can make out, to set himself up on the throne of Iran.

While filling in the context in which they were written, we publish here two of these letters (document E. 9684 and E. 5591), dating from the beginning of 1514, both full of little known information about the situation in Iran at the period.---Author

169. Grillot, Françoise :- *A Propos D' Un Cas De 'Levirat' Elamite (A Case Study of 'Levirat' Elamite).* (French).

JA, CCLXXVI, Nos. 1-2, 1988, pp. 60-70.

Nahhunte-utu was the mother of Hutelutus-Insusinak, heir of the crown of Elam, when she married Silhak-Insusinak, son and successor of Sutrak Nahhunte. She played a very important role during the reign of Silhak-Insusinak.

This article once more set the problem at the identification of the first husband of Nahhunte-utu who probably was the daughter of Sutrak-Nahhunte and consequently sister of Silhak-Insusinak.—Author.

170. Jain, J.C. :- *Ayodhyā in Jain Tradition.*

Pur., XXXVI, No. 1, 1994, pp. 90-95.

Jinaprabhasuri, a talented Jain teacher has designated Ayodhyā as Aujjhā, Avajjha, Kosalā, Vinīyā, Ikkhagabhūmi, Rāmapurī and Kosala. Aujjhā, Aojjha, Ujjhā are the Prakrit forms of Ayodhyā. In the Vasudevahinḍi (3rd or 4th, century A.D.) of Sanghadasagani vacaka it is stated : In the north or Śrāvasti janapada, not far, is located the Kosalā janapada, which is prominent among all janapadas. There is situated Sāketa, the best of the cities. In Vimalasūri's *Paumacariya* and the *Āvāsyaka Cūrni* Kosalā and Ayodhyā are stated to be identical. In *Āvāsyaka Nirukti* Ayodhyā is identical with Ikkhaga-bhūmi (Ikṣvāku-bhūmi). It was a birth place of Usabda or Rṣabha. According to Abhayadeva, Sāketa, Vinītā and Ayodhyā are identical. It is stated by Malayagiri (13th century A.D.) in his commentary of *Āvāsyaka* (p-214) that formerly Kosala was known as Vinītā, but since the residents of this place were expert in handicrafts, it was known as Kusalā. In Jain and

Buddhist period the city of Saketa gained prominence instead of Ayodhyā.—G.D.G.

171. Joglekar, P.P. :- *A Preliminary Report on the Faunal Remains at Padri : A Harappan Site in Bhavanagar District Gujarat.*

PT, XXIV, 1993-94, pp. 35-38.

A total of 200 bones were examined at Padri. The material was found to be in fragmentary condition as observed in most of the Proto-historic sites in India. The faunal diversity at Padri is interesting, since species of wild mammals could be identified. The wild mammals comprised of antelops, chital, wild pig and carnivores like wolf and jackal. The site has revealed presence of two species of rodents, viz. House rat and Bandicoot rat.—G.D.G.

172. Kar, Sushanta Kumar :- *Further Exploration at Gopalpur, Orissa.*

PT, XXVI, 1995-96, p. 105.

The archaeological site of Gopalpur (distt. Nayagarh, Orissa) was explored in 1996 by the author and his findings are given in this short note. He throws light on the tools, pottery, stone objects bone sculptures and iron smelting process at the site and concludes that Gopalpur has a long history extending from the present to the far off neolithic-chalcolithic period.—B.K.

173. Lalitavati :- *Ayodhya in the Sultnate Period.*

Pur., XXXVI, No. 2, 1994, pp. 355-360.

In the fourteenth century during the reign of the Tughlaq dynasty, Ayodhya rose to comparative prosperity. A Mohammedan quarter sprang up between two ghats of Svargadvara and the northern side of the Ramkot in the north western district of the town. Several mounds among which one that is known today as Shah Madar due South of the Rnamochan ghat and the ruins of many buildings still testify to this once flourishing quarter. Under the region of Mohammad Bin Tughlaq Malik, Ain-ul-Malik ably goverend the city for a long time (A.D.-1325-51). Not much is known as to the political situation in Ayodhya under the rule of Sharqi and Lodhis. With regard to this period Joshi remarks under the Jaunpur kings Awadh was administered in a better way than under the Sultans of Delhi.

This town was not only a growing centre of political and commercial activity but also a centre of pilgrimage. Periodical fair served both commercial and religious ends. The most important festival was doubtlessly the birthday of Rama. In the interest of peace and loyalty of the Hindu population, muslim governors tolerated the gatherings which also contributed to their own welfare. All resentment provocation of Hindus was strically avoided this is evidenced by the fact that no mosques were raised in Hindus holy ground till the end of the 15th century.—G.D.G.

174. Lokesh Chandra :- *The Śailendras of Java*.

JASB, LXVII-LXVIII, 1992-93, pp. 64-102.

In this paper a discussion is made upon a misinter-pretations of the Ligor Stele and clarifies the misgiving as per argument by Coedes in 1934, who pointed out as early as 1918 mention of the Śailendras, dynasty on face B of the Ligor inscription. Continues Kalaśpura in Sanskrit text as the glorious capital of Śailendras, as well as other geographical names. Considers Sajamerta Inscription Kalasan Inscription, King Jitendra, Kelurak Inscription, Candisevu and Barabudur, Inscription of Karan tenah, Nalanda Copper plate of Devapala and compares with Soma-Kula and Bhūjayottingadeva and Māra Vijayottunga Varman. Concludes that Sūvarṇadīpa is a general term. Śrīvijaya and Śailendras are separate terms; Śailendra ruled in central Java and migrated from Śrīśailam; Java of Śailendras is referred to as Ho-Ling by the Chinese; Śailendras dominated the economy of Java having accesss to China and to India; they had powerful navy, they enjoyed prosperity that enabled them to construct great monuments such as Sevu, Barabudur, Mendut etc.; and they patronised the national literature uplift.—N.K.S.

175. Mathura, Girisha Nath :- *17Vī-18Vī Sadī Ke Mewāra men Vyāpāra Vāñijya Ke Liya Śāsakīya Nīti evam Vyāpāra*.

Śod., Pat., XLVI, Pts. 3-4, 1995, pp. 95-100.

States that administrative policy regarding trade and commerce during 17th- 18th .c A.D. as reflected in contemporary sources is the subject of the paper. The facts put under detailed description are: (a) Liberal attitude by the state government towards traders and income from 'Dāṇa' (tax on trade), (b) Right to decide the rate of tax(Dāṇa) (c)

Contract system in trade, (d) contract for tax collection, (e) the base of trade- the Huṇḍi as an instrument and its recognition by Mewara government (f) Management of security measures for traders and (g) Alertness of traders. Concludes that liberal policy of Mewar government towards traders, encouraged traders to help the government during Maratha attack period and the Marwar traders they continued the trade as well.—N.K.S.

176. Mishra, B.B :- *The Ikṣvākus in Ayodhyā*.

Pur., XXXVI, No. 1, 1994, pp. 162-165.

Manu Vaivasvata is said to have nine valiant sons. According to Pargiter Ikṣvāku Nabhāga Dhr̥ṣṭa and Śaryāti were the most important and prominent among them. They founded dynasty over different parts of India. Ikṣvāku established his capital in Ayodhyā and his son Vikukṣi founded the Aikṣvāku or the solar dynasty. In the second phase of the history of the Ikṣvākus we get Māndhātṛ as the central figure. He was a great sacrificer, performed hundred Aśvamedhas and Rājasūyas. Purukusta succeeded Māndhātṛ and continued the conjunct. The Ayodhyā kingdom declined after Purukusta. The kingdom of Ayodhyā revived their strength when Trayaruna ascended the throne. The prominence of Ayodhyā again revived during the period of Amśumant and especially under his successor Bhāgīratha, who has been described as a Cakravarti Samrāt. He was a Śaiva and is said to have brought down the sacred river Gangā from the heaven. Ambariṣa was a Vaiṣṇava. His successors R̥tuparṇa, Sandasa, Kalmasasapada, Aśmaka, Mulaka, Dilipa, Raghu, Aja and Daśaratha are very popular heroes often ascribed to a number of deeds of super human character. The most prominent in the line is Rāmacandra. He is considered to be the 65th King. Disintegration of the empire stated after Rāma.—G.D.G.

177. Mishra, Remu :- *Ayodhyā : As Depicted in the Medieval Oriyā Literature*.

Pur., XXXVI, No. 2, 1994, pp. 366-369.

According to Sarala Dash Ayodhya was a mandala state in the North Kosala. He has further given a list of Kingdoms named Udanga, Chudanga, Telanga, Nepala, Bhupala, Saunika, Kaunika, Vaisali, Malva and Magadha which were friendly to the Kosala Kingdom. In the Jagmohana Ramayana of Balaram Dash, the king of Lomapada of Champabati has been described as a close friend of Daśaratha. Balaram

Dash with all the authority to himself says that Ninadeva was the king of Utkala and he had given his daughter Nlamani in marriage to Daśaratha. Sumitrā was the daughter of Sumantra, the king of Chardrakala. Daśaratha had a strong army consisting of eighteen crores of charioteers, twelve lakhs of mounted elephants, twenty two crores of cavalry and two crores of Sarinas with thirty two lakhs of infantry.

The literature on *Rāmāyaṇa* available in Orrissa goes back to the fifteenth century A.D. The facts presented there in are mostly borrowed from the *Vālmīki Rāmāyaṇa*. The authors of Oriya *Rāmāyaṇa* and *Rama Kathā* have made some efforts to bring into the body of their works same old and legendary states of ancient Orissa and the kings of Bhauna, Some and Garga periods.—G.D.G.

178. Mishra, Suresh Chandra :- *A Historiographical Critiques of Arthaśāstra of Kauṭilya*.

JOIB, XXXIX, Nos. 3-4, 1990, pp. 163-180.

The author has tried to pin point the various trends in the historeography of the *Kauṭīliya Arthaśāstra*. The problems begin from its discovery in 1905 and come till India won its freedom. In the process he has critically examined the views of about thirty scholars from different places-India, Britain and Germany. Some of the scholars supported and upheld the traditional view of Indian authors but others opposed it.

The Indian view was that Kauṭīliya lived and wrote his famous work between 321 to 300 B.C. German scholars were of the views that it can not be assumed that Kauṭīliya himself is the sole author of the text(*KĀ*), though some of them opined that 'the whole work, considering its before mentioned units of plan and structure, is likely to have been composed by a single person. Some scholars from Calcutta schools have said that *Kauṭīliya Arthaśāstra* throws a flood of light on the material, social and political condition of the ancient Indians during the third and fourth centuries B.C., thus it is a record of the age of Chandragupta Maurya. Winternitz, R.G. Bhandarkar, Kalidas Nag opposed this view and tried to ascribe him in the time of Guptas i.e. about 4th- 5th century A.D. The latest study of Stein Know is of the opinion that Kauṭīliya was the minister of Chandragupta Maurya when he wrote the '*Arthaśāstra*'. —K.C.V.

179. Ojha, A.P.: - *Hierarchy of Dependents in Early India.*

PPB, XVII, 1995-96, pp.114-118.

This article throws interesting light on the roles of the dependents as a social class in general and *presyas*, *bhṛtakas* and *dārsas* in particular. This analyzed on the basis of Yavana Jatakas a treatise on Greek horoscopy in a thoroughly Indianized form composed in western India by Sphujidhvaja. The original text was translated in the reign of Rundradaman I, the greatest of the western Śākas in A.D. 149/500. He was a Greek.

Sphujidhvaja was an Indianized Greek. He introduced the chapter on reincarnation, the lists of minerals, plants, animals based on the Ayurvedic materiamedica. The author gives himself the title of *rājā*, an authority over Greeks settled in the domains of the Western Ksatrapas in those areas of India later known as Gujrat, Malwa and Rajasthan. Section II of the text deals with the astrological yogas of dependents of different types. —D.D.K.

180. Ojha, Jamnesha Kumar :- *18vī-19vī Śatābdi men Mewāra Rājya men Pracalita Barāḍa : Kānauna Thikānā Ke Sandarbha men (Hindi).*

Śod. Pat., XLVI, Pts. 1-2, 1995, pp. 35-46.

States that in Mewar during 18th and 19th c.A.D., there was monarchical system of rule. But it was different from the traditional one as it included in administration family relatives and same gotra people. The royal administration used to seek help of relatives as feudal kings. The chain of administration included Mahārānā (Suāmantas) and fedals who helped in maintenance of law and order, peace and to provide military support. He analyses the tax system with a special reference to Barāḍa- a special tax which imposed on special occasions and it was not charged from Brāhmanas and priests who used to till land provided under Thikānā. Provides six lists that reveal, the burden of Barāḍa tax remained upon general farmers.—N.K.S.

181. Pandey, Lalit :- *Corporate Bodies in Early Medieval Rajasthan.*

Śod. Pat., XLVI, 1995, Pts. 3-4, pp.13-18.

States that corporate bodies of different nature were popular in ancient India. Among them the guilds were the most popular and important organisations. In this paper discusses those different corporate bodies that appear in inscriptions of Rajasthan during early medieval

period. The first one that appears in the Vasantgarh inscription as early as 625 A.D. is *Goshthi* that carried the actual management of temples. The second type is of *Mahājana* (community) headed by Jentaka that is described on the basis of the account given in the inscription of Karnan. The third one is *Śreṇi* which is a body formed for permanent maintenance of a temple. The fourth type is *Desi* equated with *Śreṇi* or guild. Concludes that *Goṣṭhī Mahājana*, *Śreṇi* and *Desi*, the four types of corporate bodies were prevalent in early medieval Rajasthan.—N.K.S.

182. Palit, Mriduchhanda:- *Historical Studies in the Nineteenth Century Bengal*.

QRHS, XXXIV, Nos. 1-2, 1994, pp. 30-41.

Words of Ramram Basu, Raja Rammohan Roy, the foundation of Hindu college, introduction of the scientific studies by R.L. Mitra, the tradition followed by Haraprasad Sastri, the group of scholars formed by Ramdas Sen, the works of Bhudev Mukhopādhyāya, Bankim Chandra Chattopadhyaya, Studies by Ramesh Chandra Dutta and the contribution of Rabindranatha are the different activities which promoted historical studies in the Nineteenth century in Bengal.—P.G.

183. Perriere Benedicte Brac de La :- *L' Histoire Des Neuf Kharuin : Un Recueil De Textes Administratifs Birmanes Du 18 eme Siecle (Story of Nine Kharuin : A Collection of Burmese Administrative Texts of 18th Century. (French).*

JA, CCLXXVII, Nos. 1-2, 1989, pp. 47-158.

In the first part of this article (Journal Asiatique, 1986, Nos. 1-2, pp. 145-202) it has been shown that, in ancient Japan "house" can be considered as a category of social structure as defined by C. Levi-Strauss. It is the institution in which since times preceding the advent of the bureaucratic state, social rights of the community as well as seigniorial privileges have been commonly expressed.

In this second part we turn to the problem of social stratification. Here we shall deal with nation of uji "clan or lineage linked to a charismatic name", in the framework of the historical formation of the caste of court aristocracy. We will deal with the problem mainly from two points of view:

a) *uji* as the institutionalization of the role of the legitimate agent of political action and b) the formation of stratified main lineages of *uji* as a result of the interaction of kinship strategies and political destinies.

For the period from the second half of the VIIth to the end of the XIth centuries, it will be shown that *uji* is a dynamical model able to generate what might be considered as contradictory possibilities of evolution, since on the one hand it allows change, and on the other hand the creation of permanent oligarchies, and this according to historical determinants. Although it resembles a kinship group, *uji* might have had the function of a real class formation unit acting in a wider hierarchical status group.

The main hypothesis outlined in this paper is that the *uji* denote a specific case of the house as a category in social structure. Indeed the *uji* can be semantically the equivalent to i.e., "house", or *yakara*. "Members of the house". It expresses the power of the state, in as much as it introduces the institution of chiefdom at the family level, thus associating local and central authorities. In its geneisis, local community structure seems to be, at least in the case of stratified *mura*(villages), related to a general model of states group. As a consequence, the data concerning the aristocracy appear to be of interest for the study of the general aspects of social evolution.---Author

184. Phadke, H.A.:— *Sources of the History of Ayodhyā (c.A.D. 606-1206) A Historiographical Study.*

Pur. , XXXVI, No.1, 1994. pp. 74-82.

An analytical study of the sources of the history of Ayodhyā (from A.D. 606 to A.D. 1206) thus shows that Buddhism remained dominant over there under the Maukharis and the Vardhanas. Since then, not much is known of its history till the rise of the Gāhaddavālas who took it under their special care and protection. The town seems to have passed through a period of decline as there is no specific mention of the town either in accounts of Arab writers or in the contemporary Indian works. It must have been subjected to the foreign inroads several times. It was finally conquered by Itutmish. The contemporary Arab writers, although speak of a 'holy war' or destruction of 'infields', they do not particularly mention demolition of temples at Ayodhyā as is the case with a number of holy places which met with that fate.—G.D.G.

185. Pirat Eric :- *Les Noms Des Perses (The Names of the Persians)*.
(French).

JA, CCLXXXIII, No. 1, 1995, pp. 57-68.

According to Herodotus, the Persians also named themselves “the Arteans” (Aptaiot). By this name, they meant how pious they were : the etymon of this ethical designation, *rta+ia*-(cf, Vedic *ṛtāyu*-“observing the ritual harmony”), equally explains the Avestan epithet *asiiia*- which so often qualifies Srausha. This god represents a deification of the sacrificer or worshiper who performs ritual in which the cosmical harmony (**rta-*) is reflected.

The name II epoi (old Persian *pārsa*-<**parsua-*) which the Persians usually received, according to the *Rgvedasamhitā*, refers to the mother of the twenty primitive Persian tribes’ ancestors. Her name Parsu “rib” probably alludes to the miraculous way they were born : as Indra and the Buddha did, through the ribs (*pārśvā*).—Author

186. Pou Saveros :- *L' Offrande Des Merites Dans La Tradition Khmère*
(Merit- Offering in the Khmer Tradition). (French).

JA, CCLXXXII, No. 2, 1994, pp. 391-408.

The notion of “merit” (punya), and “merit-sharing” or “merit-offering” is well-known to those who are familiar with Theravadin countries, from Sri Lanka Laos, including Cambodia. However, my paper wants to clarify two points related with the Khmer community. The first point of a spiritual nature is a moot one on account of the word “transfert” of merit used by some scholars. In reality Buddhist devotees having gained “merit” through pious deeds, have no mind to “transfer” it to others. Instead, they share, they give or offer part of it as *dāna* to those they much care for. The second point is of a historic nature. Cambodia is the youngest Theravadin country, so to speak i.e. an old Brahmanomahāyānic ground, converted in 13th–14th century, while the concept of “merit”, etc. has been known throughout history since the beginning, whether the ancient Khmer worshipped a Brahmanic god or the Buddha and one of the Mahāyānic Bodhisattvas. Epigraphy is the best illustration (history, vocabulary) thereof and consequently reveals an old pan-Indian source-instead of mere Theravādin of these belief and practice.—Author

187. Prusty, Harish, Mohany, Pradeep:- *Dantapur, the Capital of Ancient Kalinga*.
& Mishra, Jitu

PT, XXVI, 1995-96, pp. 123-126.

The identification of Dantapura, the capital city of ancient Kalinga is a debatable question. Many attempts made during the last two centuries have not satisfactorily solved the problem of its identification. The authors of the present paper opine here that on the basis of the archeological evidence Dantapura, the capital city of ancient Kalinga can be tentatively identified with Radhanagar of Dharmasala area in Jajpur district (Orissa). However, this needs confirmation by extensive archaeological excavation.—B.K.

188. Purohita, Mahesh :- *Vāgaḍa men Guhilota Āhāḍa Vamśa ke Saṁsthāpaka : Sāmanta Siṁha (Hindi)*.

Śod. Pat., XLVI, Pts. 1-2, 1995, pp. 47-56.

States that earlier it was so considered that in Vāgaḍa, Guhilota Āhāḍa dynasty was established by Māhapa. Includes opinions of Ojha, dependant upon stone slab inscription, that the founder was Sāmanta Siṁha. Corroborates with opinions of Jagdish Siṁha Gahalota, Dr. Dasharath Sharma, Dr. Gopinath Sharma, Ramvallabha Somani and others. After a detailed discussion concludes that Rawal Samanta Siṁha got the kingdom of Vagaḍa Vāṭapadraka from Surapaladeva- the ruler of Guhila dynasty. His rule continued till 1240-41. After this Vāgaḍa come under the rule Solanki Bhimadev II who appointed Bhartṛpaṭṭa branch of Guhila dynasty, Amṛt-pāladeva as a feudatory. It may be that Jayanta Siṁha son of Sāmanta siṁha took a part of his land under his rule perforce.—N.K.S.

189. Roy, Upendranath:- *Sandrocottus: A Forgotten King*.

JGJKSV, XLVII, 1991, pp.1-14.

The author of this paper has examined the identification of Sandrocottus with Chandragupta Maurya in the light of the available data. Some classical writers of the west refer to a king who ruled in India during the days of Seleucus Nicator. Megasthenes was sent to his court on embassy by Seleucus. This king is called Sandrocottus or Androcottus in the classical accounts. He is reported have overthrown xandramas(Chandramas) soon after Alexander's invasion. This king is generally believed to be no other than Chandra Gupta Maurya, the founder of the well-known Maurya dynasty of Magadha. The paper concludes with the remarks that Chandra Gupta Palibhadra had a long

rule, he was a devotee of Vishnu and installed the iron pillar at Meharauli which is a wonder of Indian metallurgy.—D.D.K.

190. Sarkar, Debarchana :- *Rules of Warfare in Ancient India as Known from Kauṭilya's Arthaśāstra and the Manusamhitā (Chapter VII) (With Reference to Relevant International Law).*

Anvi., XVIII, 1998, pp. 74-83.

According to the *Arthaśāstra*, a king may annex the conquered country to his kingdom, and in that case a king should always try to win over the subjects of the conquered territory. He should not terrorize them or exploit them for his personal welfare. Manu also has discussed a king's duties after conquering a new Kingdom. These duties include the reinstatement of the heir of the Vanquished king, securing peace there and distribution of booty. Both Manu and Kauṭilya have laid down certain rules of lawful warfare which were to be observed while attacking the enemy. Both have described certain tricks the king may apply for capturing a fort without a serious fight which include shutting up the foe in a town, spoiling his grass, food, fuel and water, destroying tanks, setting fire to objects or palaces inside the fort and so on. In modern International relations also there are certain rules regarding lawful and unlawful practices of land warfare.—G.D.G.

191. Shah, K.K. :- *The Silk Weavers of Mandsaur in a Sociological Perspective.*

JASB, LXVII-LXVIII, 1992-93, pp. 219-226.

The paper is in nature of a micristudy being based on a solitary record of ancient Malwa and its humble purpose is to focus the attention of scholars on the crying need of re-reading, re-examining and re-analysing the epigraphy sources of early Indian history so as to reach historical reality of the time and region to which the documents belong. Introduces 44 verses of the inscription-first two addressed to Sungod as Mangala following two verses mention migration of guild of silk weavers from Laṭa to Daśapura or Mandsaur and the city. In the verses from 14 to 22 provides glowing description of the guild. Provides different views upon social structure of Malwa. Notes that comparison leads to many variations. The members of the weavers' guild belong to ordinary class and are patronised by customers mainly from the nobility and royalty. Concludes that the important factor contributing the social

status is that some of the silk weavers had renowned and established lineage.---N.K.S.

192. Sharma, A.K.: - *Animal Skeletal Remains from Mirzapur, Kurukshetra.*

PT, XXVI, 1995-96, pp. 96-104.

The paper presents the report of excavated skeletal remains of animals from the archaeological site Mirzapur in district Kurukshetra (Haryana). Excavations have revealed that the earliest habitation at the site belonged to the late Harappans period. After this the mound remained uninhabited for a long time and was re-occupied during the early historical period. Later on remains of the late medieval period were encountered just at the top. During the excavations several skeletal remains were collected from all the three period. The presents paper gives in detail the collection, packing, labeling, state of preservation and nature of these skeletal remains. The author identified several species of all the three periods. He also analyses the percentage of animals in different periods at the site and throws light an environmental conditions and food habits of people at Mirzapur.—B.K.

193. Sharma, Govardhan: - *Pipalaudā kā Aitihāsika Jana-Āndolana (The Historic Public Movement of Pipalaudā). (Hindi).*

Śod Pat., VL, Pt. 4, 1994 pp. 35-47.

This paper provides the chronological account of the historic public movement in Pipalaudā which started with opening of Harigana's Pāṭhaśālās, Adult literacy centres and libraries. During tne havoc caused by the flood, the members of the flood relief society won the confidence of the people and began a movement against corruption, terror by the police and neglect of the interests of the farmers. It resulted in the laying the foundation of Pipalaūda State Congress party continued its struggle for achieving its rights which resulted in the establishment of a pay commission for the state employees which was accepted by the state. Pipalaūda was the only state where the people succeeded in establishing independent popular government. Hence, it is considered to be a historic movement.— I.S.

194. Sharma, Manohar :- *Eka Dingala Gīta Kī Vyākhyā. (Hindi).*

Śod. Pat., XLVI, Pts. 1-2, 1995, pp. 57-61.

Usually Diṅgala is taken as Rajasthani language but it is a name for a Rajasthani dialect, where its words have special features. Explains the features of Diṅgala Gita, it is not a musical composition that is sung. These are recited in a particular tone, so these are called songs. Points out that in Rajasthan there had been innumerable small rulers and also a number of patriots who laid their lives at the alter of their motherland. Diṅgala songs have been written upon their lives and praise their sacrifices. Includes translation of a song wherein Sujān Siṃha- son of Śyāma Siṃha Kachavāha, brave man and Raj Siṃha, son of Pratap Siṃha, brave man of Kamdhaja laid down their lives at Khandelā and Meḍata respectively.—N.K.S.

195. Shastri, H.G. :- *The Different Eras Used in Gujrat during the Ancient Period.*

JASB, LXVII-LXVIII, 1992-93, pp. 234-239.

Chronology is the backbone of history. The dates given in the epigraphic and literary records supply information about the different systems of dating used in Gujrat in successive periods. Mostly the events were dated in regnal years reckoned from the year of coronation of the then reigning king, before the system of eras come into vogue. In the present paper instances regarding use of seven main eras have been discussed that came into vogue in Gujrat during ancient period. Of these the Kalchuri, Gupta Valabhi and Siṃha Eras got extinct in course of time, where as the Śaka, Vikrama and Hijari eras are extant even at present. Concludes that Śaka era is favourite with the astrologers and is also adopted in the National Calender. The Vikrama Era is most popular Indian Era used in Gujrat yielding place to the Christian era in civil life under the impact of foreign culture in modern times. The Hijrī Era is prevalent in Muslim community.—N.K.S.

196. Shendge, J. Malati :- *Floods and the Decline of the Indus Civilization.*

ABORI, LXXI, Pts. 1-4, 1991, pp. 219-263.

The decline and fall of a cultural phenomenon of the Indus civilization is an immense and highly complex process which as a matter of fact should be studied from the actual available data. Two theories, besides a host of minor ones, seem to be prominent regarding the Harappan and Mohanjo-daro civilization. One attributes the end and downfall of the migrating Aryana, the other more recent one, attributes to

the tectonic changes in the earth's crust leading to sudden rise in the gradient of the Indus river at a certain point thereby creating an artificial dam in the river bed, which made the flood waters spread northwards (towards Mohanjo-daro). Both the theories have been presented here.—D.D.K.

197. Singh, Y.B.:— *Marine Trade in Context of Kushana Settlement of Jammu Region*.

PT, XXVI, 1995-96, pp. 127-128.

A number of ancient sites in Jammu region have yielded Kushana pottery. Geographically these sites are located along the river Chenab, around the town of Akhnur. The author of the present paper is of the view that the Kushana settlements in Jammu region came into existence mainly due to the marine trade context. They were meant mainly for the collection of small bails of coats from Chenab and their further sail to ports through the Indus river system for the propose of export. The development of Akhnur of Jammu region in early days was mainly because of its importance from the view points of marine trade.-- B.K.

198. Sinha, A.K. :- *Value and Social Structure in Ancient India*.

JOIB, XL, Nos. 1-2, 1990, pp. 31-49.

By nature, a man is a value seeking being and at the same time, he is a social being also. The process, through which he develops a society, highly influenced by his sense of value is a basic quality of man distinguishing him from the world of animals. With this presumption the author has examined the development of social structure in ancient India, giving references from vedic literature. He concludes that the history of Indian society has mainly been the history of varṇa (caste group) system by which the relationship between the value and the social structure in ancient India can be defined.—K.C.V.

199. Sinha, Atul Kumar:- *Prācīna Bhāratīya Itihāsa- Bodha aurā Purāvrta (Hindi)*.

PPB, XVII, 1995-96, pp. 184-194.

There has always been a controversy about the historicity about ancient Indians. Some scholars claim that those people had no inclination or idea about history. M. Winternitz, Macdonell Hiranand Shastri, Chandrakant Gajanan Raje have declared this verdict in their

works. On the other side of the view are elites as U.N. Ghoshal, A.K. Warder, B.S. Pathak etc.

The author of this title has made a comprehensive and systematic study and attitudes of occidental writers who have no artifact of their accident peoples. Greece is their province of their culture and history. This title provides interesting insight in India's ancient history.—D.D.K.

200. Sohoni, S.V. :- *Syamala's Last Curiosity*.

ABORI, LXXI, Pts. 1-4, 1991, pp. 185-193.

King Harsha had ascended the throne at Thanesar in 606-7 A.D. Poet Bāṇa stayed at the capital town with the king for a short period and his account makes clear that this happened very soon after his return to home. He had furnished several indications which throw considerable light on the circumstances in which the narration of Harsha's career, had just commenced. The initiative to open the topic was taken by the youngest cousin Shymala it was at the instance of the male members of the family who had gathered there to hear it, according to a plan previously settled among them.

He narrated all the achievements of Harsha, his victories, his magnanimity and sagacity during his reign.—D.D.K.

201. Sohoni, S.V. :- *In Defence of Harsha's Court Poet Mayūra*.

JASB, LXVII-LXVIII, 1992-93, pp. 240-242.

States that plentiful material is available about Harṣavardhana of Thāneśvara, therefore we know a lot more about Harṣavardhana than probably any other individual king in ancient Indian history. The present paper is to clear a manifestly wrong conclusion about Harṣavardhana that has lasted for about seventy years, deserves to be cleared. It started with a few stanzas ascribed to poet Mayūra, father-in-law of Bāṇabhaṭṭa regarding conquest of Śīlāditya in the South. The basic fault in the confusing comments has been the assumption where in Aṅga as the ruler of Aṅga, by Kuntala- the ruler of Kuntala, by Madhyadeśa- the rulers of Madhyadeśa and by Kāñcī- the ruler of Kāñcī. This was against the traditional practice to refer to geographical areas. To justify Mayūra's viewpoint refers to verse 12 in Siddhasena's famous *Guṇa-Vacana-dvā-trimśikā*- in praise of Candragupta. Hence an imagery clarified.—N.K.S.

202. Vashistha, K.K. :- *Prākkathana- Indian Culture and Rajasthan (Hindi)*.

Sod. Pat., XLVI, Pts. 3-4, 1995, pp. 7-12.

This issue is including the papers of researchers contributed in a two days conference hosted by the Institute of Rajasthan Studies of which the journal is an organ, held on 18-19 October, 1993. This paper is the contribution of the Vice-Chancellor of the Institute as a preface to the conference papers. States that Rajsathan finds place in the earliest Indian written inscribed records. Human civilization carries us back to the earliest times of this continent and references continued through Puranic and Epic periods as well. Due to uneven lands, desert areas, Arravali hills etc. have been taken as non-conducive bases for trade and industrial growth. But, the history testifies that since Muslim invaders touched Indian land i.e. 10th c. A.D. to 18th c. A.D., we find information regarding substantive volume of trade and commerce through Rajasthan, where traders found safety and security as the main facility provided by the local Rajas as well as Maharajas, to the trader's community.—N.K.S.

203. Vishvakarma, Ishwar Sharan :- *Gwalior Kṣetra Kī Sāṃskṛtika Saṃr̥dhi men Nāga Śāskon Kā Yogadāna.*

PPB, XVII, 1995-96, pp. 176-183.

For three centuries i.e. from 2nd to 4th century, the Naga rulers had played a transcendental and ineffable role in maintaining a salutary cultural heritage in central India. By the end of the 2nd century there was a social upheaval in south India. After the downfall of Kushana regime a new royal family cropped up which is known as Naga dynasty. These people expelled the rulers who are foreigners. The Nagas made Padmavati as their Capital which is situated between Sindhu and Pera rivers. Thirteen Naga Kings made a remarkable progress in different directions. Poet Bhavabhuti has shown their abiding ethos in his famous *Mālatī-Mādhava* work.—D.D.K.

204. Vyas, R.P. :- *Trade Centres of Marwar & Linked Trade Routes During 18th Century A.D.*

Sod. Pat., XLVI, Pts.-3-4, 1995, pp. 45-56.

States that because of the royal patronage and the keen interest shown by the chief of Marwar, the trade and commerce of Marwar was in flourishing condition till the end of 18th c. A.D. Explains the situation at the end of Mughal rule and the position of Rathor Chief of Marwar as

far as financial position of the state was concerned with the end of Mansabdari. One of the measures adopted by the Rathor Chief was to promote internal and external trade by giving patronage to local trader and inviting traders from outside to make Marwar as their home. The facilities provided included exemption from commercial duties, grant of free land for construction of shops and Havelis, protection against any type of harrassment. These facilities attracted traders from Multan, Sindh, Punjab, Gujrat, Malawa, Delhi Agra, Baharanpur etc. Chief also provided protection to traders passing through Marwar. The cities describe as trade centres were : Pali, Nagaur, Jodhpur. Onus of decline of trade is given to economic policy adopted by the Britishers.—N.K.S.

VII- INDIA AND THE WORLD

205. Adradas, Franciseco R.: - *A Genre of Graceo-Indian Literature: The Erotic Tale.*

ABORI, LXXIV, Pts.1-4, 1993, pp.125-139.

In his 'Historia de la Fabula Graeco-Latina', the author of this title had examined the origins of Indian fable and within the same, that of the erotic tales which appear in well-known collections of fables: the *Tantrākyāyikā*, the *Pañcatantra*, the *Hitopadeśa*, as like where in other collections based on the Indian stories that were created in the Persia of the Sasanides.

In the above mentioned book and other papers, the author has dealt with the close relations between Greece and India as from the conquest of Alexander (in the 3rd to 2nd century B.C.) and also later during the Roman and Sasanide periods and later in Byzantium and Latin Europe from the time of Demetrius of Phalerum around 300 B.C.-- D.D.K.

206. Cheikh Taine Catherine:- *Le Vent Et Le Devant: De L' Orientation Chez Les Maures (The Wind and Position of the Body: Direction with the Moors).* (French).

JA, CCLXXIX, Nos. 1-2, 1991, pp.93-136.

The first part studies the nouns given by the arabic dialects to the four cardinal points. We notice that, whereas the nouns for "east" and "west" – which generally refer to the movements of the sun – present a relative unity, it isn't the same for the two others. This is mainly due to the fact that the direction of Mecca, so important for the Muslims, can coincide with extremely various cardinal references. Most often the position of the body during the prayer determines the north and the south, either as left and right, or as front and back, and it gives rise to different terms which complete the more local references to the geographical features.

In the Arabic dialect of Mauritania, the system of the compass rose poses a particular problem, because it seems to undergo a rotational motion of 45 to 90 degrees depending on the areas. We have showed the centuries – old effect of the cardinal points on habitations and on the frequency of the orientation towards the Qibla in muslim lands. It has also been proved that the Moorish has a main direction of the winds. In

fact, it's the shift in the winds' direction that – through the change of the moorish ternt-modifies cardinal points gable and consequently the others.-- Author

207. Fussman, Gerard:- *L'Indo-Grec Menandre Ou Paul Demieville Revisite (Indo-Greek Menanders or Paul Demieville Revisited). (French).*

JA, CCLXXIX, Nos. 1-2, 1993, pp. 61-138.

Most of Greek Kings whose dominions extended over Northern India in the 2nd century B.C. are known only from their coins. We have more data Menandros: at least one Indian inscription; a few sentences by Greek and Latin historians; a whole Indian book the title of which '*The Questions of Milinda*', still preserves his name. About seventy years ago, P. Demieville was able to demonstrate in BEFEO 1924 that, of the two extant translations of this North Indian text, the Chinese rendering was older than the Pali one and probably closer to the original composition. As taught since the end of the XIXth century by S. Levi and other Buddhologists, that implies that data found in only one of these two translations are suspect. We are on better ground when we can rely on evidence preserved in both texts, provided it does not belong to the stock of political or literary clichés usually found in Indian and Chinese Buddhist literature.

A perusal of modern histories of the Indo-Greek kings shows that P. Demieville's warning continues to be neglected. The Pāli Milindapañha is still used without much discrimination as a valuable historical source. The purpose of this paper is to go back to the bare facts by reviewing all the available evidence: Greek and Latin sources, Chinese and Pali translations of the *Questions of Milinda*, Menandros' own coinage and the three Indian inscriptions which are, or are said to be, related to him (the Bajaur casket, a newly discovered Mathura inscription referring to a *Yavana* era, the Rehlinga). That entails a discussion of the Greek currency systems in Bactria and India, with reference to the Qunduz hoard of coins and the Yue-zhi conquest of Bactria.-- Author

208. Fussman, Gerard:- *Le Periple Et L' Histoire Politique De L' Inde (The Periplus and the Political History of India). (French).*

JA, CCLXXIX, Nos. 1-2, 1991, pp.31-38.

According to Christian Robin's "L' Arabic du Sud et la date du *Periple de la mer Erythree*", the south Arabic evidence would support a date between A.D. 40 and 70 for the *Periplus*, which is exactly the date that the Indian evidence now supports. Previous attempts to connect the *Periplus* with the Indian Chronology used to identify Nambanus/Manbanus with Nahapāna. This association, first adduced on phonetic grounds by Abbe Boyer, does not hold water now for Nahapāna is no Sanskrit name. The only sure evidence the *periplus* provides is the description of the political situation in North Western India as described in § 38, 1-3 et 47,3-6. The country appears divided between shifting powers and waiting for the Kushan invasion, which would point to a date c. A.D. 30, in any case prior to A.D.50.—Author

209. Gilliot, Claude:- *Muqatil, Grand Exegete, Traditoiniste Et Theologien on Maudit (Muqatil, Unworthy Exegesist Traditionist and Theologist).*

JA, CCLXXIX, Nos. 1-2, 1991, pp.39-92.

Muqātil b. Sulaymān (d. 150.767) is named in the Islamic theological literature "The great commentator", but he is rejected as a Murgi, it, a corporeist an assimilationist and an unworthy traditionist. The purpose of this paper is not to reexamine these biographical and heresiographical data, this was done by Isaiah Goldfeld. We intend only here to scrutinize two questions. The first one is related to the problems of the transmission and the recensions (the Iraki and the "Persian") of his commentary on the basis of the edition of Ṣaḥāta. The second belongs to his theological views, and above all those which concern the divine attributes, but also in a minor way the impeccability of the prophets and his doctrine of faith. The whole is a contribution to the history of the beginnings of the Islamic exegesis and of its evolution with the growing of the sunnite 'orthodoxy'.—Author

210. Raymond Catherine:- *Etude Des Relations Religieuses Entre Le Sri Lanka Et L' Arakan (A Study of Religious Relations between Sri Lanka and Arkan from 12th to 18th Century: Historical Documents and Archeological Evidences).* (French).

JA, CCLXXIX, No. 2, 1995, pp. 469-501.

Several references are made in the classical chronicles of both the Arakanese and the Singhalese to monastic and scholarly exchange of paramount importance to reanimate their respective Sanghas after

periods of decline. Yet little-if- any physical evidence has been found to corroborate these traditions. With the combinations of documentation and textual material plus the body of specific iconographic studies, we are attempting to validate historical links between the two countries that go beyond narrowly religious interactions.— Author

211. Robin, Christian:- *L' Arabie Du Sud Et La Date Du Periple De La Mer Erythree (The South Arabia and the date of Periplus of the Erythrean Sea). (French).*

JA, CCLXXIX, Nos. 1-2, 1991, pp.1-30.

Knowledge of the navigation and commercial exchange between the Mediterranean world and India in the roman period rests mainly on a small work, unique of its kind, the *Periplus of the Erythraea sea*. Drafted in Greek, perhaps by a native of Alexandria, this opusculum is a practical guide intended for mariners and merchants voyaging to India, with all sorts of concrete information about the voyage, the political situation in the countries touched on, and the commodities most lucrative for trading. It seems to have been composed on the basis of notes taken by a merchant during a single voyage.

The *Periplus* would be extremely valuable for the historian, if it were precisely dated. The mention of a whole series of sovereigns and princes reigning at Petra, in Ethiopia, in south Arabia and in India ought to make that possible. At the beginning of the present century, a consensus had gradually emerged for siting the redaction of the work in the second half of the first century A.D. but in 1961, Mile Jacqueline Pirenne, basing herself above all on data relating to South Arabia, proposed a much later period, the beginning of the 3rd century. Today this low dating is often used without discussion, as if it had been generally agreed on.

During the last thirty years, notable progress has been made in the choronology of South Arabia, thanks to the publication of many text, some of them dated. It is hence opportune to re-assess how far it is possible to identify and date the three South Arabians mentioned in the *Periplus*.—Author

212. Skyhlawk, H.Van:- *Perception of Hindu Ethics in German Indology.*

ABORI, LXXIV, Pts. 1-4, 1993. pp. 85-99.

See Under Sec. XII-B

VIII- LAW, POLITY & ADMINISTRATION

213. Fezas Jean:- *Les Sources Du Code Nepalais De 1853* (Sources of Nepalese Code of 1853). (French).

JA, CCLXXIV, Nos. 3-4, 1986, pp.301-310.

This paper tries to summarize the juridical context and the sources of the Nepalese Codification of 1853. It first attempts to show that there is some evidence that this text, which is sometimes mistaken as being purely theoretical, is a legal code and must be studied as such. It is mainly concerned with a short description of the earlier codification and with the study of the various influences the code underwent, from the *śāstra* down to western ideology. A special attention was paid to the role of Hinduism as a factor of Nepalese unity and to the importance of the Classical Hindu Law in modern Nepalese Law.—Author

214. Goswami, Biyoya:- *Danḍa (Punishment) According to Kauṭilya*.

Anvi., XVIII, 1998, pp 17-26.

Kauṭilya does not claim that *danḍa* was created by god. He states that, *danḍa* has its roots in *vinaya*, i.e. learning or education. *Danḍa* is based on *vinaya*, and obtains for all living creatures *yoga* and *Kṣema*. Kauṭilya tries to evolve a penal system which is more or less just, and neither too harsh nor too mild. It claims at an all-round protection of the subjects, so that there is no possibility of the strong prevailing over the weak. The subjects are made to believe that the state would protect them against oppression by stronger people, influential people, or even governments. —G.D.G.

215. Mital, Surendra Nath:- *Taxation in Kauṭilya Arthaśāstra*.

ABORI, LX, XVI, Pts. 1-4, 1995, pp.69-87.

A wrong impression has been created that Kauṭilya recommended the imposition of a large number of taxes. He, of course recommends fees for various types of licenses and collection for various services rendered by the state but they can not be considered as taxes. Thus Kauṭilya refers to the taxes and other sources of income but he asks the king not to impose under or unc customary taxation. The means of increasing the income of the state and for not editing it go down are undoubtedly pointed out in the Arthaśāstrā. The reason for loss to the treasury are also given. The king should strive to prevent for the sake of

country's prosperity the affliction from arising and to overcome those that have arisen, as well as to destroy the hindrances.—P.G.

216. Pradhan, Shruti S. :- *Decoding Manu's Eulogy and Censure of Women.*

JGJKSV, XLVII, 1991, pp. 65-72.

Manu's contradictory pronouncements on the status of women are baffling. He remarks that gods choose to reside where women are and then comes the chilling judgment that woman does not deserve to be free. Scholars have tried to reconcile these opposite recommendations by suggesting that the second does not really mean condemn women but that it only seeks to protect them. Manu has eulogized woman as a wife and described her as the glory of the house and further states that there is no difference between *Śrīyah* and *striyah* i.e. Goddess Lakṣmi and ladies). As a mother she deserves a place above Upadhyayas, Ācāryas and pitṛ.—D.D.K.

217. Sengupta, Lalita:- *Importance of Daṇḍa According to Mahābhārata.*

Anvi., XVIII, 1998, pp. 62-73.

Daṇḍanīti is the term employed in the *Mbh.* to denote political theory in general. It thus claims precedence over all other branches of study. It is the refuge of "the whole world of life." As the reins check the steed, or as an iron hook controls the elephant, so *Daṇḍanīti* keeps the world under restraint. It destroys evil as the sun destroys darkness. In *Sānti Parvan*, Bhīṣma states that *daṇḍa* is that which keeps up righteousness. The embodiment of castigation is he who protects all by an impartial exercise of the rod. *Daṇḍa* is a great god. *Mbh.* advocates that the wealthy should be punished with fines and confiscations, the poor with the loss of liberty and the wicked with corporal inflictions. It is *Daṇḍanīti* which establishes peace and order in a society. —G.D.G.

218. Sil, Narasingha P. :- *Henry VIII's Privy Council: Elton's Thesis Considered.*

QRHS, XXVI, No. 4, 1987, pp.3-19.

On the problems of Tudor administrative history Professor Elton observed that 'the council was the central institution of Tudor government, particularly the privy council of Henry VIII, which poses a special problem of interpretation. According to him, the privy council

was the creation of Thomas Cromwell who, in the summer of 1536, reformed the King's council into a privy council with some eighteen to twenty members.

Our knowledge of the operation of the King's council during 1509-27 rests largely on the pioneer research of professor Dunham in the so-called Ellesmera Mss. These documents originally belonged to Thomas Egerton, the first lord Ellesmere and contain attendance lists for council meeting held between 1509 and 1527, and have the names of 116 of Henry's counselors and other necessary matters regarding administration and government.—D.D.K.

219. Tripathi, Gaya Charan:- *The Ritual of Royal Consecration in Orissa.*

JGKSV, XLVII, 1991, pp. 73-92.

This topic is based on a manuscript entitled Rājyabhiṣeka-Vidhi in the Royal Library of the erstwhile state of Keonjhar (in Orissa). The Mss of this title is presently available in the collection of the O.R.P. deposited in the South Asia Institute of the Heidelberg University.

The subject matter of the work is internally divided into two parts. (i) the Vidhi (ii) and the Rājanīti. The first contains general instructions regarding the importance of a king, the nature of a king, the eligibility to become a king, rights and the duties of a king etc. Part(ii) The Rājanīti: the rights and duties of a king. According to the MSS the highest duty of a consecrated king is to protect and nurture his people. Both the sections have been elaborately discussed.—D.D.K.

220. Tripathi, Pratibha:- *Dharmaśāstron men Nārī Aparādha (Crimes by Woman in Dharmaśāstras).* (Hindi).

JGKSV, XLVII, 1991, pp. 205-212.

The author has taken a brief account of crimes by woman as found narrated in the main texts of Dharmaśāstra, viz. *Manusmṛti*, *Viṣṇudharmasūtra*, *Gautamadharmasūtra*, *Vasiṣṭhasmṛti*, *Āpastambadharmasūtra*, *Yājñavalkyasmṛti*, *Kātyāyanasmṛti*, *Nāradasmṛti*, *Brhaspatismṛti*, *Buddha-Hārīta*. These have taken a serious view of adultery committed by woman than those committed by men, because, the conduct of a woman is more reflecting or is of transference nature in any society than that of a man. Besides adultery Manusmṛti (IX.13) narrates six crimes of woman. While recommending punishment the śāstrakāras have taken account of *anulomatā* and *pratilomatā*. *Pratilomatā* has been taken as a serious crime.—R.S.

IX-LINGUISTICS & GRAMMAR

221. Asher, Moshe Bar:- *Le Syro Palestinien-Etudes Grammaticales*
(Syropalestinian Grammatical Studies).
(French).

JA, CCLXXVI, Nos. 1-2, 1988, pp.27-59.

The Palestinian Syriac (=SYP) is one of three dialects of the Aramaic which was spoken in Eretz Israel after Hebrew ceased to be spoken tongue. This situation continued to obtain, at least until the Arab conquest of the Holy Land. The documents of SYP which remain in our hands to the present time belong to two periods of the history of the dialect: (A) The sixth of eighth centuries when the language was living tone. (B) From the eleventh to the thirteenth centuries, when the language was exclusively the liturgical language of the Melkite Sect. SYP was in constant contact with several languages: Greek and Syriac, and, to a noticeable effect, also with Arabic, particularly so in the latter period. All the literature of SYP is in a translated form from the Greek language, including, principally, Bible, New Testament, along with other Christian literature. The original material not translated from Greek is very limited. This material obtains in epigraphic texts, (inscriptions and tombstones).

In our research, we examined this language in the light of other Aramaic dialects, in particular, the palestinian Aramaic. In our linguistic study, we tried to separate SYP from the norms which various earlier scholars imposed on it, who likened to Syriac. We treated six grammatical subjects.

- (1) The SHEWA the facts demonstrated that the half Vowel (SHEWA) disappeared from SYP, and instead, we find a full vowel, or complete absence of the vowel.
- (2) The shortening of the long in a closed final syllable. Our finding show that this change took place in all instances having his vowel, especially in the late documents.
- (3) The accent in the word has moved from the ultimate syllable to the penultimate syllable, as is reflected in other dialects, for example, in Samaritan Aramaic.
- (4) The vowels o/u are transformed in specific conditions to i.e. This phenomenon, as the phenomena 1,2, above, is attached to the change in the place of the word.

- (5) A total assimilation of the Taw in the conjugations *Et-pael* to the first –consonant of the root: Eppel, epal'al. The processes occur before all the consonants.
- (6) The participle pa'ol which in the past serves only as a nomen agentis, began to serve as a regular verbal participle, as the participle pa'el.--Author

222. Bhandare, V.V.:– *Structural and Semantic Aspects of the Dvandva Compound.*

ABORI, LXXVI, Pts. 1-4, 1995, pp.89-96.

The statement that factors like the convenience of pronunciation, social customs, usages and conventions are found to be crystalized into the peculiar and interesting speech habits of the people have been justified and illustrated by means of examples in the light of Pāṇinian rules and supplements (*vārttikas*) added to them by Kātyāyana. The author analyses the contents of the first three rules viz II.2.32,33 and 34 ordained by Pāṇini for the formation of *Itaretara Dvandva* under the principle known through *mukha-sukhārthani* i.e. ease in pronunciation. The same semantic aspect continues to exercise its influence on the structure of *Samāhāra Dvāndva* too. Finally the semantic aspect ultimately culminates into the philosophical dimension which is discussed here in the light of the statement from *Bhagavad-Gītā*–“*dvandvaḥ Sāmāsikasya ca*”.-- P.G.

223. Bharadwaj, Sudhi Kant:– *Linguistic Evaluation of Karmapravacanīyas.*

ABORI, LXXIV, Pts. 1-4, 1993, pp. 141-151.

There are several particles in Sanskrit language which do not have an independent meaning, but play an important role in syntactical compositions and semantic comprehensions. Pāṇini has enumerated all such particles in the category of *nipātas* numbering twenty two in all. Out of them ten particles viz *anu*, *upa*, *apa* etc. have been given special treatment by Pāṇini and placed under separate category technically named as *karmapravacanīya*. In *Mahābhāṣya*, Patañjali pointed out the *Kp* is a term named after the meaning expressed by it. Helaraja, a grammarian has given a clear distinction between *Kp* and an *Upasarga*. An *upsarga* is used in construction with a verb present in the sentence whereas *Kp* is used independent of a verb. All the particles have been discussed in this paper.--D.D.K.

224. Bhim Singh:- *Yathottaram Muninām Prāmānyam (Authenticity of Munis is Taken According to their Being Latter)(Sanskrit).*

JGJKSV, XLVII, 1991, pp. 281-294.

The author, has convincingly argued, quoting many examples, that in the derivation of words, *Mahābhāṣya* is more authentic instead of *vārttika* and *sūtra*; *vārttika* is more authentic instead of *sūtra*; because the latters, step by step, have a wide panorama of the various stages of the growth of the words. In this growth appearance of new words and disappearance of some old one continued and the latters gave their opinions accordingly hence they are taken as relevant and obscure words became irrelevant. *Pradīpa* on *Mahābhāṣya* opines on II.4.26-*munidvayācca bhāṣyakāraḥ pramānattaram adhika-lakṣya-darśitvāt*, i.e. Patañjali is more authentic instead of Kātyāyana and Pāṇini because he has seen the wider spectrum. Places where Pāṇini is self contradictory are also weak points of Pāṇini. But Patañjali gives the extreme regard to *sūtrakāra* and says (on VII.2.3) *iṅgitenā ceṣṭitenā nimīṣitenā mahatā vā sūtraniban dhanenācāryānāmbhiprāyo lakṣyate*, i.e. the *sūtra* embodies *praśliṣṭa nirdeśa*, *luptanirdeśa*, *yoga-vibhāga*, *nyāsāntara* and *sandhiccheda* etc. Thus *sūtra* is capable to serve the required purpose.
-- R.S.

225. Christol, Alain :- *Les Edits Grecs D' Aśoka: Etude Linguistique (Greek Edicts of Aśoka : A Linguistic Study).*
(French).

JA, CCLXXVIII, Nos. 1-2, 1990, pp. 45-70.

This paper is devoted to an Indian word borrowed in Arachosian Greek: *sramenai* (RE XXX \$G); many variants of the same word occur in Greek texts. The paper tries to trace out the Indian pattern of each Greek form, on the ground of chronology and phonetics; these borrowing took place in the last centuries B.C., mainly from (hyper) Sanskrit and Gāndhārī prakrit; the latter dialect was the source of borrowed form in Sogdian, Khotanese and Tokharian.--Author

226. Dash, Narendra, Kumar:- *The Kalāpa System of Sanskrit Grammar.*

JOIB, XLI, Nos. 1-2, 1991, pp. 7-12.

The *Kalāpa Vyākaraṇa* of Sarvavarman is one of the oldest system of Sanskrit Grammar. It is said that its sūtras were obtained from the tail (*kalāpa*) of the peacock of Kumara Kārtikeya, son of Lord Śiva,

that is why it is named as 'kalāpa'. Like many other Sanskrit authors, the time and life history of Śarvavarman is not mentioned in his work or anywhere else. With available evidences it can be concluded that Śarvavarman was contemporary to king Śātakarṇi-I of second century B.C. Thus, the *Kalāpa Vyākaraṇa* might have been composed during the second half of II century B.C. The *Kalāpa Vyākaraṇa* is also known as *Kātantra* system because of its being a very short and simple work on grammar. But to its simplicity it achieved a rapid circulation in distant places like Bengal, Kashmir and Cylon. The present form of *Kalāpa Vyākaraṇa* ed. by R.S.Saini, published from Delhi(1987) consists of 1765 sūtras among which 952 are said have been composed by Śarvavarman. The rest of the portion was added by Kātyāyana. The text of *Kalāpa Vyākaraṇa* consists of four sections viz. *Sandhi*, *Nāma*, *Ākhyāta* and *Kṛt*. These sections again contain many sub-sections in which every aspect of grammar is discussed. Keeping aside the few anomalies, the system over all is meritorious and the chief merit is its simplicity and clarity.--V.A.

227. Dash, Radhamadhab:- *Glimpses of Educational Etiquette as Reflected in the Examples of Kāśikāvṛtti*.
JGJKSV, XLVII, 1991 pp. 51-64.
See Under Sect. XIV.

228. Dash, Subas Chandra:- *The Concept of Yogarūḍhi: A Historical Analysis*.

ABORI, LXXIV, Pts. 1-4, 1993, pp. 277-281.

In Nyāya system, Śakti and Lakṣaṇā are treated as words meaning relations which come under the broad scope of *vṛtti*. Śakti is treated as the primary relation and *lakṣaṇā* as the secondary relation. Śakti is divided into four categories. They are yoga, rūḍhi, yogarūḍhi and yaugika-rūḍhi.

This paper is restricted only to the third category called Yogarūḍhi. Pāṇini does not use the term rūḍhi in his Aṣṭadhyāyī. But he uses the term yoga in the etymological sense. Patañjali uses both yoga and rūḍhi, in the etymological and conventional sense. Śabarasvāmin and Bhartṛhari use the terms in the same sense. The word yogarūḍhi does not go back to the period of Vāmana. In his *Kāvyāṅkārāsūtravṛtti* he quotes the word *suddati* as a yogarūḍha Śabda. There is no earlier reference where the word is used.—D.D.K.

229. Dotan, Aron :- *De La Massora A La Grammaire Les Debuts De La Pensee Grammaticale Dans L' Hebreu (From Massora to Grammar: The Beginning of Thought in Hebrew Grammar). (French).*

JA, CCLXXVIII, Nos. 1-2, 1990, pp.13-30.

The paper tries to look into the extent to which linguistic generalization took place among Hebrew scholars prior to the Arab influence. It shows that there existed a nucleus of original thought in Hebrew that developed independently of Arabic grammar and before the encounter with the Arabs. This was embodied in the biblical Masora, the old and extensive collection of textual observation, unequalled in any other ancient textual tradition. This corpus of numerically oriented critical notes accompanying the Hebrew biblical text shows even its oldest strata some very fine linguistic observations concerning phonology, morphology and semantics. In some of these original approaches could be detected, resembling sometimes modern linguistic, structural concepts.

As opposed to generalizing formulations of textual regularities characterizing grammatical approach, the Masora focused itself around exceptional details and textual rarities, pointing them out by counting them and summing up. The recording of exception by the Masora implies a thorough knowledge of the regular forms as well as recognition of grammatical entities and rules.

By illustrating the existence of grammatical cognition in the early parts of the masoretic literature (in the ancient compilation *okla we okla* in isolated masoretic notes from old Bible codices and in Aron Ben Asher's *Diqduque Ha-Te amim*) the paper shows that masoretic activity predated the cultural contact with the Arabs, going back sometimes to the Talmudic era. Hence it is evident that Hebrew grammatical apprehension developed independently.

Hebrew grammarians based themselves on the background of masoretic material and raw rules which crystallized rather sporadically in the early period of transmission, bringing along with them methodology and systematization-tools borrowed from Arabic grammar – to construct the new edifice of medieval Hebrew Grammar.--Author

230. Englebreetsen, George:- *Logical Forms and Natural Syntax.*
IPQP, XI, No.2, 1984, pp.229-254.

At bottom, logics differ in so far as they assign different logical forms to the sentences of a natural language. The sentence of natural language "some actors are buffoons" is accordingly translated in different logics in different notations. The first order predicate calculus translates this sentence of subject predicate- copula- quantifier form into "(sx)(E(Ax, Bx))" the same can be translated into the language of the predicate functor algebra as(AxB) This does seem more like the English original W that if too consists of just two terms plus two other items, but the syntax is non the less quite different. Here the quantifying and predicating (affirming) functions are combined into the single cropping functor "E" and then the two terms are combined to form a complex term by the Boolean intersection functor.

The traditionalists accepted that most reasoning is done in the medium of a natural language and there for did not devise any artificial language for the purpose of Logic. But the moderns find natural language awkward and incoherent and seek to correct it according to the dictates of their Calculus.--B.L.S.

231. Kulkarni, Nirmala:- *On Aplatavad Upasthite*(P.6.1.129).

JOIB, XLI, Nos.1-2, 1991, pp.17-26.

The author has critically examined the sense of *Upasthiie* used in the sūtra of Pāṇini in his *Aṣṭādhyāyī*. When a *Samhitā-pāṭha* of Veda is converted into *pada-pāṭha padakāra* has used three devices to imply some grammatical comments at the Word-level. They are *avagraha*, *daṇḍa* and *itikaraṇa*.

Besides, in the context of *Kramapāṭha-Upasthita*, *Sthita*, *sthitopasthita*, *parihāra*, *parigraha* are generally used. Pāṇinian grammarians i.e. Patañjali and Vāmana Jayāditya opine that in *Aṣṭādhyāyī*, in sūtra *Aplatavad Upasthite* (D.6.1.129) *upasthite* is used in the sense of *itikaraṇa*, but there is not any example found in *padapāṭha*, which can support the implication of this sūtra, only in *kramapāṭha* an example is found which can corroborate this sense.

But the sūtra and the use of *upasthite* does not fit in Pāṇinian style. Hence, it may be possible that some rules dealing with the Vedic texts were incorporated in *Aṣṭādhyāyī* from *Prātiśākhya*s---K.C.V.

232. Lalithampal, K.S:- *Rūpāvatāra, A Recast Aṣṭādhyāyī*.

PTr., XIX, No.1, 1992, pp.31-39.

Dharmakīrti, the famous Buddhist philosopher, realised that *Aṣṭādhyāyī* of Pāṇini is a complete work on Sanskrit grammar, but the students who want to learn the word formation from the roots and delineation of words and verbs in *vibhaktis* and *Lakāras* feel difficulty. Then first of all he composed the *Aṣṭādhyāyī* Sūtras in *Prakriyā* style. After him many scholars followed his style, last of them was Bhaṭṭojī Dīkṣita who composed *Vaiyākaraṇa Siddhānta-Kaumudī*, very popular now in Sanskrit grammar.

Dharmakīrti's *Rūpāvatara* is a unique attempt in the history of Sanskrit grammar by its novel treatment of *Aṣṭādhyāyī*. It gave the start to a new treatment of *Aṣṭādhyāyī*. He, first of all, tried to arrange the subject wise groups of rules of *Aṣṭādhyāyī*. He divided his book into *Avatāras* and sub-divisions of them in *Paricchedas*.

Dharmakīrti himself says that his work is meant to give aid to the beginners of grammar by providing them with a concise, well-tramed and straight forward exposition of word forms (*Rūpas*).

Its main salient features are --

- a. It is an abridgment of *Aṣṭādhyāyī*.
- b. It is a systematic classification of the subject matter.
- c. The sūtras are provided with an explanation (*Vṛtti*) which is very simple and clear.
- d. In introductory verses of the work he has indicated almost all the characteristic features of it.

The work was meant for a preliminary study of Pāṇinian grammar with main stress on the *rūpas* and this purpose is more than fully achieved by Dharmakīrti.—K.C.V.

233. Namboodiri, P. Narayanan:- *An Introduction to Cāndra Vyākaraṇa*.

PTr., XIX, No.1, 1992, pp. 40-46.

The science of language (*Vyākaraṇa Śāstra*) can be divided into three kinds: Like-Vaidika, Laukika and Miśra.

Vaidika Vyākaraṇa is given in *Prātiśākhya*s, where the phonetic rules for *vaidika* language are given.

Laukika vyākaraṇa deals only with classical words. In this category *Śākaṭyāna*, *Hemcandra* and *Jainendra* can be counted.

Miśra vyākaraṇa pertains to both-Vaidika and Laukika language. In this Pāṇini and Bhoja may be counted – as they deal with both the languages.

Candra, the author of *Cāndra vyākāraṇa* seems to be belonging to Bengal. Now a days also some portions of *Cāndra Vyākaraṇa* are taught in Bengal. Shri K.C.Chatterji has edited the *Cāndra Vyākaraṇa*. In the first stanza of his treatise he admits that to arrange a text in a simple way having all sorts of clarity, I have written this book. He himself wished to point out all the words related to Veda and loka.

Though Candragomin has written many books as *Vṛtti* on *vyākaraṇa* but *Cāndra* has attempted to bring out a text for both classical and vedic language removing all the ambiguities that are prevalent in *Aṣṭādhyāyī*.—K.C.V.

234. Patry Etienne Tiffou Et Richard:- *La Notion De Pluralite Verbale: Le Cas Du Bourouchaski Du Yasin(Notion of Plural Making of Verbs : A Case Study of Yasin Burushaski). (French).*

JA, CCLXXXII, No. 2, 1995, pp.407-444.

In this study, we propose an analysis of plural marking affecting verbs in Yasin Burushaski. The study contains three major developments: First, the facts observed for this language are presented, second, these facts are compared with those of other languages presenting the same type of morphological marking, and finally, these facts are discussed with regard to the notion of "verbal plurality" as a grammatical category of language.--Author

235. Pataskar, Bhagyalata:- *Some Observations about the Compound Structure of the Aṣṭādhyāyī.*

ABORI, LXXVIII Pts.1-4, 1996, pp. 121-131.

There are seven observations discussed in this paper first as the *dvandva* compound is used in the stem suffix analysis. The compounds giving semantic and morphological conditions have proper case- ending, when the predicate consists of two words which stand in *samānādhikaraṇa* relationship. Pāṇini does not use *karmadharaya* compound when the predicate contains potential of the *dvandva* compound, Pāṇini uses *dvandva* compound. If the context requires conjunctive application of the components, he helps them separate i.e he forms uncompounded expressions.-- P.G.

236. Saini, Suman:- *Samṣkrta Dhātupāṭhon Men Paṭhita Dhātuon kā Samūhikaraṇa (Dhvani aura Artha Kī Dr̥ṣṭi se)*
(Catagorization of Roots Read in Sanskrit –
Dhātupāṭhas) (In the Light of Sound and Meaning).
(Hindi).

JGJKSV, XLVII, 1991, pp.227-246.

The author discusses that different *dhātupāṭhas* have also included the regional forms of roots consequently the number rose to the highest level. Palsule in his 'concordance of Sanskrit-Dhātupāṭhas' gives the total number as 9375 and includes in it all the roots accepted by Roth, Whitney and Monier Williams. But when these are categorized on the basis of Phonetics and Semantics, the number comes down to 800. Categories are developed by Wackernagel in 'Altindische Grammatik', Macdonell in 'Vedic Grammar', Jewel Blackh in 'Indian Aryan Language', Pischel in 'Studies in Prakrita Languages' and G.B. Palsule. The author has given single category to the roots i) Vowels of which are having *guṇa* or *vṛddhi*; ii) Vowels of which are *hrasva* or *dirgha*; iii) having *samprasāraṇa* or otherwise; iv) having consonants of the same *varga*; v) having the consonants of *tavarga* and *ṭavarga*; vi) where *bh* has been changed into *b*; vii) where consonants of *kavarga* are found interchanged in *cavarga*; viii) where the consonants of *mūrdhanya-varga* are generated from *dantya-varga*. Consonants of *oṣṭhya-varga* changed to *v*, *y* changed to *j* and *v* and *r* to *l*. *Ūṣma* sounds have a tendency of interchange. *Bh* has been found changed to *h*.

Besides these Prakritization of consonants has brought tremendous changes in sounds, such as *kṣ>kh*; *sk>kh*; *st* and *sf>th*, *ṣ, ch*, *sk*, *ś*; *sp>ph*; *rt>tt* and *gr>gh*. Semantic tendencies have also influenced the changes.-- R.S.

237. Sharma, Desraj:- *Vikāśadr̥ṣṭyā Rāmāyaṇe Prayuktadhātūnām Gaṇabhedavivaraṇam (Distinction of Gaṇas of Roots Used in Rāmāyaṇa With an Eye to Development)*. (Sanskrit).

JGJKSV, XLVII, 1991, pp. 311-317.

Pāṇini has collected 2000 roots in his *Dhātupāṭha*. The text of *Rāmāyaṇa* actually made use of the forms of only 458 roots. The author has given the alphabetical list of these roots. Separate alphabetical lists of roots of different *gaṇas* which are found used in *Rāmāyaṇa* have been given –i) *Bhvādi*-215; ii) *Adādi*-33; iii) *Juhotyādi*-8; iv) *Divādi*-52;

v) Svādi-12; vi) Tudādi-31; vii) Rudhādi-11; viii) Tanādi-2; ix) Kryādi-10; x) Curādi-83 and Kaṇḍvādi-1. --R.S.

238. Tripathi, Chandrabhanu:- *Pāṇinīyam Sūtrāṣṭakam (Aṣṭādhyāyī-
Sūtra- Samkhyā-Samākhyā) (Sūtrāṣṭakam of
Pāṇini) (Analysis of Number of Sūtras in
Aṣṭādhyāyī). (Sanskrit).*

JGJKSV, XLVII, 1991, pp. 295-300.

On the basis of the text of *Kāśikā*, *Kāśikāvṛttisāra* and *Siddhāntakaumudī* the author has discussed the number of the *sūtras* of *Aṣṭādhyāyī*. He has given a full list of *sūtras* in which some pre-pāṇinian authority has been quoted by its name or otherwise. He has also shown *yogavibhāga* and textual variation of *sūtras* found in *Mahābhāṣya* and also displayed how ten *vārttikas* have entered into the Pāṇinian text. Lastly the author has given a comparative *pāda*-wise chart of the number of *sūtras* found in the text of *kāśikā* (3981), *Siddhāntakaumudī* (3983), and *Kāśikāvṛttisāra* (3985). --R.S.

239. Vasudevan, T.: - *The Stylistic Value of Synonyms.*

JOIB, XLVI, Nos. 1-2, 1996, pp. 167-72.

Attempts to place together some mode in views regarding the use of synonyms and the views held by the 10th-11th century Sanskrit poeticians Rajanaka Kuntaka about the significance of synonyms in the language of poetry. Opens with Stephen Ullman's attempt to explain the stylistic value of synonyms: if more than one word is available for the expression of the same idea, the writer selects one best suited to the context: the one that carries the right amount of emotion and emphasis. Next quotes alternatives as explained by Collinson, W.E, difference of general and specific; degree of intensity, level of emotion, natural term VS critical; professional degree; literal in degree; again more colloquial than less one; dialectical and local "Further shifts his views to explain view point of L Bloom-field's argument i.e. there are no actual synonyms-each different linguistic form.

From here he takes the issue to Rājānaka Kuntaka and quotes his views while explaining six kinds of artistic use of synonyms in poetic language taking excerpts and examples from *Kirātārjunīyam*, *Bālarāmāyaṇa* and *Raghuvamśa*. Concludes that the brief study reveals that Kuntaka like the modern stylisticians, contributes much to the analysis of the emotive over- tones of synonyms, the suggestive and

figurative elements contained in them and also the combination and collocation of the synonyms –with a view of the actual benefit made by the use of synonyms in the enhancement of poetic beauty.--N.K.S.

240. Yajan Veer:- *Analysis of Sentence in Vākya-Padīya*.
Samā, III, 1994, pp.35-38.

Bhartṛhari in his *Vākya-Padīya* records various views regarding the nature of a sentence that were held by different schools of thought. But despite all these differences there is an underlying unity of opinion as regards the basic characteristics of a sentence. According to Bhartṛhari the component words in constitute a sentence must satisfy the triple requirements of expectancy (ākāṅkṣā, competency or propriety (yogyatā) and proximity or contiguity (Sannidhi). In this article, the author has made an attempt to discuss the nature of each of these three factors that together constitute the formal validity of all sentential utterances.—D.D.K.

X- LITERATURE AND RHETORICS

241. A. Girija :- *Poetry According to Kavi Karṇapūra*.
JGJSV, XLVII, 1991, pp. 137-144.

After discussing the general concept of the definition of poetry the author presents the definition, classification, source and purpose of poetry according to *Alankāraustubha* of Kavi Karṇapūra. This poet has contributed fourth type of poetry, i.e. *uttamottama* which has been accepted by Paṇḍitarāja Jagannātha. Giving equal status to *śabda* and *artha* he opines that when all the poetical elements combine together then they produce *rasa*. He concedes that the chief aim of poetry is aesthetic bliss.—R.S.

242. Bandyopadhyaya, Dhirendranath :- *Literary Duels In Sanskrit*.
JOIB, XL, Nos. 1-2, 1990, pp. 99-109.

In the field of literature, rivalries of ism and personality have sometimes turned into worldly duels among authors and their commentators and critics. Sometimes famous writers are seen desperately arrogant towards their fellowmen. The author has collected some interesting points on the lighter sides detained in *Mahābhārata*, *Bṛhadāranyaka Upaniṣad*, philosophical discourses of Hindu, Jain and Bauddha scholars, *Dhvanyāloka*, *Sāmkhya-pravachana-bhāṣya*, *Padmapurāṇa* *Harṣacarita*, *Uttararāmacarita*, *Mālatīmādhva*, *Vyaktiviveka*, *Naiṣadhacarita*, *Karpūramañjarī*, *Rasgāṅgādhara*, *Amaruśataka* etc. —K.C.V.

243. Bandyopadhyay, Nandita :- *Closeness of Two Ancient Poets with a Modern Taste- Bāṇabhaṭṭa and Bhavabhūti*.
Anvi., XVI, 1996, pp. 51-58.

Bāṇabhaṭṭa excels in Sanskrit prose romance; Bhavabhūti is a dramatist of repute. Both the authors are master painters with pen. Both are untiring singers of human heart. Love and anger, cruelty and terror, envy and spite, devotion and dignity, calm and tranquility- all the phases of human emotions and sentiments find a pictorial display in their works. If Bāṇabhaṭṭa and Bhavabhūti share the merits of each other, they share the demerits too. The main thread of story sometimes gets lost amidst the crowd of descriptions, narrations and extravagances.—G.D.G.

244. Banerjee, Rabisankar :- *Viśākhadatta as an Exponent of Kauṭilya's Arthaśāstra.*

Anvi., XVIII, 1998, pp. 121-123.

Viśākhadatta has shown application of Kauṭilya's doctrine in his play *Mudrārākṣasa* where distinguished characters intimately connected with Kauṭilya's text-Kauṭilya, Candragupta (Maurya) appear as principal characters. He has made profitable use of espionage system of Kauṭilya to decide the fate of the battle of political sagacity between Cāṇkya and Rākṣasa. Viśākhadatta has taken a lot from the chapter entitled. *Ātmarakṣita* to acquire very careful security of the newly installed king Candragupta. The tenets of self-protection for a king as adumbrated in the *Arthaśāstra* are very effectively demonstrated by Viśākhadatta while describing the great Cāṇkya as outwitting Rākṣas. He has authored *Mudrārākṣasa* to provide an effective illustration of Kauṭilya's great text of real politics—G.D.G.

245. Bhagaban, Parida :- *The Nāṭyaśāstra and the Odrajā Prakrit.*

JOIB, XXXIX, Nos. 3-4, 1990, pp. 181-183.

In the *Nāṭyaśāstra* of Bharata Muni is clearly mentioned that in drama both-Sanskrit and Prakrit languages should be employed befitting to characters. The Prakrit is divided into two varieties- Bhāṣā and Vibhāṣā. Bhāṣās include seven regional dialects vibhāṣās include seven sub-dialects. In some manuscripts of *Nāṭyaśāstra* the seventh vibhāṣā is mentioned as Āndhrajā, Udrajā, Odrajā. Among the variant readings of *Nāṭyaśāstra* recorded in Baroda edition, some support the Odrajā. The author after comparing other manuscripts and local words found in some dialects, opines that Odrajā was the subdialect of a tribe which was known as *oṭṭa*, *oḍḍa*, *oḍra* who were famous for their skill in digging the earth. They were employed for the digging of tanks and wells. Their sub-dialect was considered as Odrajā which was included in Vibhāṣās in *Nāṭyaśāstra*.—K.C.V.

246. Bhattacharya, Kamaleswar :- *Le Siddhantalaksanaprakarana Du Tattvacintamani de Gangeśa Gangeśa Avecha Didhiti De Raghunātha Śiromaṇi Et la Ṭikā De Jagadiśa Tarkālamkāra (Siddhāntalakṣaṇa-prakarana of Tattvacintāmaṇi of Gaṇeśa with Dīdhiti of Raghunātha*

*Śiromaṇi and Tīkā of Jagadīśa
Tarkālamkāra). (French).*

JA, CCLXXVI, Nos. 1-2, 1988, pp. 147-161.

In this section Raghunātha takes up again the problem of the determination to the constant absence: *pratiyogyasamānādhikaraṇa-* (cf. § 6 : JA, 1982, pp. 401 ff.). If it means that the absence sharing a locus with the Reason (*hetusamānādhikaraṇa*) should not share a locus with its counterpositive (*pratiyogyasamānādhikaraṇa*) by virtue of the relations in general, there ensue a number of over pervasion (*ativyāpti*): by various relation, the object to be established, in false inferences, occur even in the loci of the Reason which have its absence; this absence, therefore, sharing a locus with its counter positive, does not form part of the definition. Raghunātha, in these circumstances, says that what is meant is that the absence should not occur in what is locus of the counter positive by virtue of the relation which delimits the counterpositiveness (*pratiyogitāvacchedaka-sambandha-*). However, in virtue of what will be stated later namely that the counterpositiveness should be delimited by the very relation that delimits the property of being the object to be established (*sadhyatāvacchedaka-sambandha-*), there is, even after this qualification, nonpervasion (*avyāpti-*) in case of inference where the relation delimiting the property of being the object to be established is the relation of identity (*tādātmya-*); for, this relation being a non-occurrence-exacting (*vṛtṭyāniyāmaka-*) relation, the counter positive can have no locus by it, and hence there can be no question of the absence sharing or not sharing a locus with its counterpositive. And, one of the terms of the definition being "unexampled" (*aprasiddha-*), it will not apply in cases of true inference. Raghunātha, therefore, adds : "or what the counterpositive is related to (*pratiyoginaḥ...sambandhi vā*). It is indeed admitted by all that by the relation of identify a thing is related to itself or not related to what is not itself. It is to be noted that Raghunātha here reiterates his opinion (cf. JA, 1984, pp. 48 and 51; p. 79 and n. 73) that the absence which is a constituent part of the definition of Invariable Concomitance in question is not merely-contrary to what is stated by Gaṅgeśa-constant absence (*atyantābhāva*) but mutual any absence (*anyonyābhāva*) or differences (*bhede-*) as well the counterpositiveness to which is delimited by the relation of identify. It should be noted, further, that he does not regard entities such as "something having a monkey-contact: "(Kapisamyogin-, kapisamyogavant-) as of pervasive occurrence" (*vyāpyavṛtti-*) by the relation of identify so that, when they

are objects to be established, the determination *pratiyogyasamānādhikaraṇa*- could be dispensed with (§ 5: JA, 1980, pp. 275 ff.)

Jagadīśa whose commentary as usual, is largely based upon those of Kṛṣṇadāsa and Bhāvānanda, lucidly explains Raghunātha's argument and occasionally brings in new considerations.—Author

247. Bhayani, H.C. :- *Some More Restorations of Prakrit Verses in Works on Sanskrit Poetics.*

JASB, LXVII-LXVIII, 1992-93, pp. 50-63.

The present author has continued the work started by Dr. V.M. Kulkarni and published by him as *Prakrit Verses in Works of Sanskrit Poetics* (abbreviated as P.V). Lauds Kulkarni's untiring and perspective scholarly work that consumed many years of his life. He rescued from obscurity and oblivion a large number of excellent Prakrit lyrics, thereby heightening further the lofty position of the latter in the history of our classical literature. The task of restoring highly corrupt verses need patient labour of many hands and states that the present author was also in his cooperative team. The present work is an attempt that aims at restoring some of the recalcitrant verses that have defied so far efforts to make out a satisfactory, meaningful text. Also claims to have touched upon to improve a few points in Kulkarni's interpretation and restoration. For this *PV* and *Śṛṅgāra-Prakāśa (SP)* Mysore edition have been compared and critically examined placing the text in juxta position. Admits that some restorations are partial and in the case of a few the meanings and underlying ideas are not quite clear. In all (i) verses are fully restored; (ii) 16 verses are partially restored; and (iii) 25 verses in Kulkarni's restoration and interpretations have been touched to improve upon. Concludes that how much scribal error can prove misleading and also highlights the role of Modern Indian languages in understanding of Prakrit texts.—N.K.S.

248. Boudon, Lyne Bansat :- *Les Sāttvikāṅkārā : Un Theatre De La Seduction (Sāttvikāṅkārā : A Theatre of Seduction). (French).*

JA, CCLXXIX, Nos. 1-2, 1991, pp. 198-226.

At the core of Indian speculations on the theatre, the *sattva*- literally "the fact of being"—is self-consciousness of the sentient being who is the character, but also self-consciousness of the actor when,

through an intense effort of concentration he succeeds in bringing to existence the character he impersonates.

Therefore the *sāttvikābhinaya* is the register of acting which is able to render the *sattva* of the character thanks to the *sattva* of the actor. It is this double dimension which I try to emphasize by proposing "Emotion" as an equivalent for *sāttvikābhinaya*.

In order to convey Emotion, the interpreter playing a woman's part may use, among other available resources, the twenty *sāttvikālaṅkāras*, these graceful gestures and expressions which are as many "ornaments" enhancing feminine beauty.

In fact, they consist in these subtle transformation which, appearing on the face and the limbs of woman, contribute to their power of seduction and make them adorable. For the *sāttvikālaṅkāras* are deeply permeated by love. Love is the source from which they originate, since they are but the physical manifestation of the amorous feeling, inherited from former lives, which awakens and display itself at the same time as the body which keeps its immemorial imprint develops and achieves its full shape; it is also the aim to which they tend : one love and, wanting to be loved, uses every possible means to be lovable.

Thus the young girl, in whose heart love is imperceptibly stirring, indulges-unknown to her at first, then more and more deliberately- in a game of seduction the theatrical character of which is widely emphasized both by the *Nāṭyaśāstra* and its commentary.

The lover is an actress by instinct, that is to say a heroine-it is besides significant that the term "*nāyikā*" should have both meaning in Sanskrit-and while the love feeling progresses within her heart, her talent goes on asserting itself. —Author

249. Boudon, Lyne Bansat :- *Le Texte Accompli Par La Scene : Observations Sur Les Versions De Sakuntala (Text Accompanied by Stage : Observation on the Versions of Śākuntala). (French).*

JA, CCLXXXII, No.2, 1994, pp. 281-333.

There are four "recensions" of *Śākuntala* : the Devanāgarī, the Bengālī, the Kāśmīrī and the Dravidian. They are generally admitted to fall into two categories : the Bengālī one, to which the Kāśmīrī one is attached, constituting the long recension, the Nāgarī one, of which the Dravidian one renders the main part, constituting the short recension.

Taking over from the ancient exegetes, the first European scholars, editors of the play, often passionately favoured such or such recension, without questioning the legitimacy of the world itself, officialized by Pischel en 1870 : *De Kalidasa Cakuntali recensione bus*.

However, Cappeller and Chand prefer another terminology, the former speaking of "pseudo recensions", the later of "temporary fictions".

In fact, what I shall attempt to demonstrate is that these are not so much recensions in the strict sense of the word as versions or stages of the texts, and that the *textus inflator* of the Bengali version accounts for the typical Indian tendency towards inflated performance.

Once admitted the principle of a performance using the device of successive buddings-songs, scenes presented in a *mise en abime*, exegetic display of the acting-the Nāgarī version, being shorter, should be the literary version of the play, in other words, Kālidāsa's own text. The Bengali version should therefore be the stage version, which would have been written down in detail.

The additional stanzas, stage directions or even whole passages, as well as the different organisation of the texts should then have found their one justification in the desire to retain somehow the procedure of acting, the strokes of inspiration or the alterations of the staging.

However, and most paradoxically, the texts, thus renewed and achieved by the staging, becomes, thanks to tradition, a confirmed text legitimated by one or several commentaries : a text, which fully transmuted by the ephemeral staging, turns it into eternity. —Author

250. Despande, Uma S. :- *A Golden Feather in the Crown of the Divine Language- Sanskrit*.

JOIB, XL, Nos. 1-2, 1990, pp. 127-135.

The author gives the brief profile of Pujalal R. Dalwadi, who did not studied Sanskrit language regularly in any institution, but picked up Sanskrit language and got expressing proficiency in it, while he was living in Arabindo Ashram, Pondicherry. He wrote four books in Sanskrit in a lucid and chaste poetic styles, named *Stotrasamhitā*, *Stotrasangītikā*, *Bālanātakānī* and *Alāpamālā*. The books express poet's metaphysical concepts, ethical and moral message. First two books exude mainly *Śānta* and *Bhakti Rasa*.

Alāpamālā is written in the dialogue form discussing various topics which influence the ethical aspects of human being proclaiming absolutely real, noble and glorious, face of life.—K.C.V.

251. Drege Jean Pierre :- *Des Effects De L' Imprimerie En Chine Sous La Dynastie Des Song (Repercussion of Chinese Printing under the Sung Dynasty). (French).*

JA, CCLXXXII, No. 2, 1994, pp. 409-442.

Chinese printing and its repercussions are differently estimated in China and in Europe. For most historians of western printing, Chinese xylography had no real intellectual or social consequences on the spread of books. On the other hand most sinologists consider that Chinese printing technology not only diffused as far as Europe, but was also an agent of change in China as well as in Europe. In fact, though Chinese typographic attempts were numerous, most of them were not very successful. Xylography introduces more specific problems. In this paper, are examined what changes were induced by xylography in Sung China : make up, forms and formats of books, paper, writing styles, illustrated books. Moreover, colophone, prices, circulation, control of publishing, are means to evaluate the spread of printed books and its consequences.—Author

252. Dwivedi, Shivaprasad :- "*Samketitaścaturbhedo Jātyādirjātireva vā*" *iti Kāvya prakāśakārikā-Vimarśaḥ (Re-valuation of the Kārikā of Kāvya prakāśa-Samketitaścaturbhedo Jātyādirjātireva vā). (Sanskrit).*

JGJKSV, XLVII, 1991, pp. 2-9.

The author has examined the *Kārikā* of Mammaṭa's *Kāvya-prakāśa* (II.10) concerned with denotative function of a word. He concludes that the meaning communicated by a sentence is neither genus, *guṇa* etc. nor the genus (*jāti*) only, but the object itself. Which contains the qualities of genus etc.—R.S.

253. Godiyal, Jayakrishna :- *Gadhawāla Ke Pramukha Saṁskṛta Kavi (Prominent Sanskrit Poets of Gadhwal). (Hindi).*

JGJKSV, XLVII, 1991, pp. 219-225.

The author has narrated the tradition of Sanskrit poets along with their works belonging to Gadhwāl region of Uttarākhaṇḍa. Bhaṭṭa Allaṭanatha of 13th c.A.D. and author of *Nirṇayāmṛta* and *Sakalapurāṇa samuccaya* has been given as the first poet whose works are available and ends the article with the brief description of Bālkrishna Baṭṭa of 20th c.A.D. The Kings of Gadhwāl were well versed in Sanskrit and supported Sanskrit poets.—R.S.

254. Jhingran, Sunita :- *Samskr̥tasāhitye Haṃsaḥ Haṃsadūta-sāhityaṅca* (Swan and Swan as Messenger in Sanskrit Literature). (Sanskrit).

JGJKSV, XLVII, 1991, pp. 301-309.

At the outset *prāṇa* as the meaning of word *haṃsa* has been shown. Scattered references of *haṃsa* in the literature of Kālidāsa and in *Naiṣadhamahākāvya* are depicted. In the description of literature where swan has been presented as messenger the author has narrated i) *Haṃsasamdeśaḥ* of Vedantadeshika; ii) *Haṃsasandeśaḥ* of Purnasarasvati; iii) *Haṃsadūtam* of Vāmanabhaṭṭabāṇa; iv) *Haṃsadūtam* of Rūpagosvāmī and one anonymous v) *Haṃsasandeśaḥ*.—R.S.

255. Kak, Subhash C. :- *Kālidāsa and The Agnimitra Problem*.

JOIB, XL, Nos. 1-2, 1990, pp. 51-54.

The author opines that the accepted chronological problems of Indian Literature should be solved on the basis of astronomical and literary evidences. One such problem is the date of Kālidāsa which is accepted by many scholars around 400 A.D. But the question is, why did he chose the story from the life of King Agnimitra who had lived more than 500 years earlier.

Discussing the references found in Jain literature and *Mahābhāṣya* of Patañjali the author propounds his view that it was highly unlikely for Kālidāsa to base his play on the life story of a minor king 500 years after his death. Kālidāsa was born about 100 B.C. and remembered about 100 B.C. and remembered about the *aśvamedhayajña* performed by Śuṅga king.—K.C.V.

256. Krishnamoorthy, K. :- *Pre-Bharata Traditions of Nāṭyaśāstra*.

JKU, XXVI, 1982, pp. 1-9.

The paper deals with the chronological origin and development of Indian drama. Author cites the tradition referred to in the *Brāhmaṇas*,

Upaniṣads and *Vedāngasūtras* as well as Yāska's *Nirukta* and Śaunaka's *Bṛhadēvatā*. Pāṇini himself is aware of *Nāṭyasūtras* and *naṭas* of the school of Śilalin and Kṛśāśva but he does not mention the Bharata as the author of *Nāṭyaśāstra*. He is aware of the *rasādigaṇa* in which *rasa* and *bhāva* are included. Kātyāyana and Patañjali denote three ancient works of this genre, viz. *Vāsavadattā*, *Sumanottrā* and *Bhaimarathī*.

The *Baudhāyana-Dharmasūtra* mentions the vocation of *nāṭyācārya*. The *Dīha-nikāya* of Pali mentions the *sobhanagas* in the sense of actors. Author suggests that the anonymous writer of the earliest Sanskrit prose tale of *Vāsavadattā* (250 B.C.) was later than Gunāḍhya (c. 400 B.C.).

Author concludes that dramas like *Tripuradāha*, *Amṛtamanthana* and *Lakṣmīsvayamvara* show the pre-Bharata tradition of *Nāṭyaśāstra*. The *rasas* of *Vīra*, *Raudra* and *Adbhuta* seem to have been popular in the beginning, but by the time of Bharata *Śṛṅgāra* has come to occupy the central position; and *hāsyā* is its companion.—S.K.S.

257. Kulkarni, V.M. :- *Abhinavabhāratī Text-Restored*.

JASB, LXVII-LXVIII, 1992-93, pp. 177-186.

States that *Nāṭyaśāstra* of Bharata dated as 100 B.C. to 200 B.C. is the oldest work covering the whole ground connected with Drama and its stage-performance. It also includes studies of Poetry, Prosody, Dialects and dance and Music. The text is available in some manuscripts, however they are full of corruption. In this paper it is proposed to restore over a score of corrupt readings occurring in *Daśarūpaka vidhāna*, the 18th chapter of *Nāṭyaśāstra* excluding of courses all those which have already been presented by the author of the paper in earlier papers. The only commentary that is available is *Abhinavabhāratī* by Abhinavagupta. Opens with restoration of the text of *Abhinavabhāratī*, ch. XVIII through critical study. P.406-7 are compared with Kangle's translation of *Daśrūpakavidhāna*. Next restoration of text on P412 while comparing with Hemchandra's text further, P. 415 is compared with *Nāṭyadarpaṇa*'s text of Ram Chandra and Guṇacandra. Concludes that the text can be restored by comparing mostly with that of *Nāṭyadarpaṇa* and Hema Chandra and Guṇacandra's *Nāṭyadarpaṇa*.—N.K.S.

258. Neelakandhan, C.M. :- *Bhakti, Jñāna and Karmayogas in Nārāyaṇīya*.

PTr., XIX, No. 1, 1992, pp. 55-61.

Melputhūr Nārāyaṇa Bhaṭṭa was a person endowed with surprising qualities, he composed a profound *Kāvya Nārāyaṇīya* which can be considered as Stotra Kāvya. In his kāvya there is amalgamation of Bhakti, Jñāna and Karmayoga. Though Bhakti is held high in importance throughout but Bhakti, Jñāna and Karmayoga are equally discussed in this stotrakāvya. Karma and Jñāna are affectively synthesized in Bhakti in this poem. Due to this synthesis the philanthropic attractiveness of the poem is much enhanced.

The poet admits in many places that Bhakti is the only practicable way and a self-sufficient discipline. Bhakti consists the feeling of unbounded love for the pure beauty of Lord Kṛṣṇa and is natural to man and is therefore attainable effortlessly by all. The path of Karma, which is performed without any selfish motivation becomes fruitful only at a very distant date. The path of Jñāna is also very difficult for the mind to pursue because of the abstractness. Therefore, Bhakti, love for the God, is always the sweetest and the noblest path. The performance of karma without a mind full of devotion is discarded by the poet as fruitless. Thus karma becomes fruitful only when it is performed with due devotion. Jñāna devoid of Bhakti is also said to be sterile. Thus bhakti is considered to be superior to karma and jñāna in *Nārāyaṇīya*, stotra kāvya.

The last ten Daśakas show the vedantic ideals, but the poem ends with beautiful head to foot description of lord Kṛṣṇa. This synthesis of karma and jñāna in Bhakti itself is the important and attractive aspect of the philosophy of this Kāvya.—K.C.V.

259. Munesh Kumar :- *Dhvani Siddhānta tathā usa para huye Śodha Kāryon kā Sarvekṣaṇa (Hindi)*.

Śod. Pat., XLVI, Pts. 1-2, 1995, pp. 69-81.

Presents a review of the published and unpublished research works on *Dhvni* school of thought that the present author came across in the departmental and university libraries. It is a result of thoughtful discussion conducted on the subject with scholars such as Prof. Rasik Bihari Joshi, Prof. B.M. Chaturvedi, Prof. Vachaspati Upadhyaya, Dr. Ravi Shankar Nagar and Prof. Krishan Lal. Provides definition of *Dhvani*. Includes works edited, translated, commentaries in Hindi, Sanskrit, English and German, starting from 1890 upto 1983; independent research works from 1929-1987 and refers to a few major

research papers of Dr. K.C. Pandey. It is a good bibliographical and literature survey that can help new researchers on the subject.—N.K.S.

260. Paradkar, M.D. :- *Dr. Telang's Contribution to Sanskrit.*

JASB, LXVII-LXVIII, 1992-93, pp. 205-209.

This paper directed towards an estimate of Dr. Telang's contribution to Sanskrit as a scholar. Justice Telang was the first president of the Asiatic Society of Bombay and had the distinction of contributing research papers to JASB. Introduces Justice Telang's career at the outset by stating that he had traditional grounding of *Darśana* and *Śāhityaśāstra* including dialectics of Śāṅkarācārya. Among his contribution to Sanskrit included are his essays on antiquarian topics and Indian Antiquary published in the society's journal. Secondly the books he translated and annotated and essays contributed on various topics published in student's literary and scientific society. Details provided in the paper are on essays published in the society's Journal. Concludes with the words of Raymond West "His greatness was the greatness of a scholar contemplative spirit of a man of thought, diffusing light in many directions and widening the area of human interest for the people of India whom he represented."—N.K.S.

261. Pocher, Marie-Claude :- *Le Daśakumāracarita De Daṇḍin*

(*Daśakumāracarita of Daṇḍi*). (French).

JA, CCLXXIII, Nos. 1-2, 1985, pp. 183-206.

Daṇḍin's *Daśakumāracarita* is often presented as a pseudo-collection of tales which comes down to a simple cycle of erotic episodes. We would like point out here that the DKC reveals both a highly elaborate structure and a specific conception of royalty. All the stories contain the same scheme which identifies the possession of a kingdom with the conquest of the princess who embodies it. The analysis of the stories shows, moreover, that the opponents of the future king fall into two distinct categories which refers us outside and beyond the laws governing the narration to the anthropological Indian Universe.—Author

262. Pocher, Marie-Claude :- *Modalities Narratives et Modalites*

Ideologiques Dans Le Daśakumaracarita

De Daṇḍin (Narrative and

Ideaological Modalities in the

Daśakumāracarita of Daṇḍin). (French).

JA, CCLXXIV, Nos. 3-4, 1986. pp. 269-290.

The story of Apahāravarma appears at first reading, like a mere fairy tale, being one of the most complicated and varied of Daṇḍin's whole work. But, in spite of its apparently disconnected episodes, its numerous and fabulous characters, it is possible to expose an elaborate structure in which every character and every episode has a specific function. The story can be divided into two major parts : in the first one, the hero imposes a certain order in the city of Campa. So doing, he appears as a future king. In the second part, he builds up a strategy to win the princess- Ambālikā whom, at the end, he saves from his rival Caṇḍavarman.—Author

263. P. Syamaladevi :- *Paryāyapadāvali of Vāsudeva*.

PTr., XIX, No. 1, 1992, pp. 47-54.

The *Paryāyapadāvalī* of Vāsudeva is valuable text for the students of grammar and is an asset to the history of Sanskrit grammar. It is written in a very lucid language in metrical form illustrating the sūtras of Pāṇini, so it is a Śāstrakāvya which infuses grammar into poetry.

It is divided into fourteen paricchedas and describes story of Rāma upto his consecration as the king. First pariccheda consists of seventeen verses. After benediction of Śiva and worshipping Govinda and Ganesh begins the subject, i.e. case ending. Second pariccheda in seven verses explains the Nominative case. Third pariccheda describes about Karmakāraka in twenty four verses, with six divisions. Fourth pariccheda deals with instrumental case in Trītiyā vibhakti in twenty verses with its divisions and gives examples. The fifth pariccheda in twenty verses describes the Sampradāna Kāraka- Caturthī vibhakti with examples of Dative case. In sixth pariccheda Apādānakāraka, ablative case is explained in. Seventh Pariccheda has twenty four verses and deals with genitive case, sambandha with hundred types. In eighth Pariccheda in twenty one Kārikās explains the locative case, Adhikarna Kāraka. He connects all the seven cases and determines the meanings of different cases. In ninth pariccheda description of Prakṛti and Pratyaya has been discussed. About eighty affixes are given in more than seventy sūtras of Pāṇini. In tenth pariccheda declensional forms of words ending with Taddhita pratyaya are explained. Here about one hundred eight sūtras of Pāṇini are illustrated. Eleventh pariccheda deals with Samāsa, Avyaya and Strī pratyaya and other isolated words in about sixty six verses. In twelveth pariccheda Tinanta conjugational forms of Dhātus (verb roots)

have been discussed. All verbs are divided in Ātmanepada and Parasmaipada and they are conjugated in ten lakāras (moods) on tenses. In thirteenth chapter construction of sentences with conjugational and declensional forms is explained. In fourteenth chapter synonyms of more than one thousand and five hundred roots in their lakāras are discussed. These synonyms are arranged in a special manner so as to fit them for the story of *Rāmāyaṇa*. This pariccheda ends in two hundred and seventy five verses.

In the concluding chapter he summarises the previous chapters. Thus with the systematic use of rules of grammar he composes a poetry, hence it is a Śāstrakāvya.—K.C.V.

264. Raghavan, V. :- *Pañcamahāśabda*.

Pur., XXXII, No. 2, 1990, pp. 339-348.

The term *Pañca-Mahā-śabda* remained an unsolved riddle from the time of almost the earliest stage of Sanskrit research. After the early notices and surmises, a controversy went about its real significance and different divergent views were put forth by scholars.

One of the copper plate grants from Ujjayani, given to Lakṣmīvarmadeva of Dhārā (1137 A.D.) was translated by Colebrooke as 'the jiva great titles' and observed in the footnote that he was entirely confident of the meaning of this passage. In JAOS VI (May 1860) Hall published three Sanskrit inscriptions and interpreted Mahāsāmantas title by the sovereign.

The jains note these five degrees of *Arhat* etc. Some argue these as music notes and large number of other interpretations have been furnished for this term. —D.D.K.

265. Raghvan, V. :- *Vālmīki and Kālidāsa*.

Pur., XXXII, No. 2, 1990, pp. 262-276.

In his poem *Bhikṣāṭana*, the southern poet Utprekṣāvallabha thought it sufficient to salute just two poets, Vālmīki and Kālidāsa. According to Rājaśekhara, even Vyāsa was a student of Vālmīki. Aśvaghosha, the Buddhist poet has portrayed prince Siddhārtha in his *Buddhacarita* according to Rāma and situations in the *Rāmāyaṇa*. A large number of poets who have followed Vālmīki have been enumerated in this article but in other poets we are able to trace the influence of Vālmīki so much as Kālidāsa. The very names of Kālidāsa's poem *Raghuvamśa* and *Kumārasambhava* are taken from the *Rāmāyaṇa*. The

author has given a large numbers of verses from *Rāmāyaṇa* and *Kālidāsa* verses showing Vālmīki's influence on these poems.—D.D.K.

266. Rao, K.V. Venkateswar :- *Probable Improperities in the Mṛcchakaṭika- A Review.*

JOIB, XLVI, Nos. 1-2, 1996, pp. 73-76.

Author elaborates the improprieties available in the play *Mṛcchakaṭika* of Śūdraka that violated the then existing principles and norms of drama as scripted in *Nāṭyaśāstra* of Bharata. The first plea in favour of Śūdraka given is, it is not certain whether the dramatist Śūdraka and the author of *Nāṭyaśāstra* Bharata were contemporaries. The hero-Cārudatta is Brahmin and his beloved Vasantasenā is a courtesan. The drama depicts the then existing society in a vivid manner. Śūdraka in this story delineates the corruptness in legal procedure, the nature of villains and destiny. Brings out improprieties in this popular Sanskrit drama on the tests of *Nāṭyadharmī* and *Lokadharmī*. In *Mṛcchakaṭika* Śūdraka tried to make things more realistic and this realism has appealed to readers as well as spectators of the play, throwing abundant light on the social life of people politics and religion. *Lokadharmī* appears to be the base for the improprieties. The only impropriety that has been accepted is to show death of Vasantasenā on stage. But this again has been attributed to Greek influence prevalent during those days i.e. period of Śūdraka-the author of the play.

Concludes that inspite of a few lapses here and there *Mṛcchakatika* has been hailed as an ideal drama reflecting the social, ethical, religious and political conditions of those times.—N.K.S.

267. Sasikumar, C.S. :- *Kāvyaprakāśottejini : An Unpublished Commentary on Kāvyaprakāśa.*

PTr., XIX, No. 1, 1992, pp. 25-30.

A great scholar, Vedāntacārya wrote a commentary on *Kāvyaprakāśa* of Maṃḍana. This commentary made the *Kāvyaprakāśa* very popular in Kerala. *Kāvyaprakāśa* has an outstanding position in Sanskrit poetry. Though Maṃḍana has not propounded any original idea but he synthesised the poetic theories and put them in a systematic manner with intelligent interpretations and imparting the theory of suggestion of Anandavardhan and Abhinavagupta.

Dr. Sasi Kumar, after giving a brief account of the erudite author of *Kāvyaaprakāśottejini*, has shown the special features of the commentary in following headings –

1. Uttejini is an elaborate commentary on *Kāvyaaprakāśa*. He has critically evaluated all the points of the original work.

2. Vedāntācārya was himself a scholar poet, hence his commentary shows his own individuality. He has tried to explain the portions of the original text which were not explained by other commentators specially *vṛtti* portion.

3. He has quoted and accepted the views of earlier author and according to expounds his own view has adopted the Navya-Nyāya style in discussion.

Thus in his commentary he has exhausted his energy, skill, intelligence and scholarship in understanding and interpreting the spirit of *Kāvyaaprakāśa*.—K.C.V.

268. Sharma, Amita :- *Nīlakaṇṭha Dīkṣita Kā Samśkrta Kāvya Sāhitya men Yogadāna*(Contribution of *Nīlakaṇṭha Dīkṣita to Sanskrit Literature*). (Hindi).

JGKSV, XLVII, 1991, pp. 257-271.

The 17th c. poet *Nīlakaṇṭha Dīkṣita* has been a great poet and has contributed to Sanskrit literature and other different śāstras. He was the grandson of Appaya Dīkṣita's brother. He was also called as Ayyādīkṣita and was born in Tanjore. His works are –i) *Śivalīlārṇavam* – an epic of 22 cantos; ii) *Gangāvataraṇam*-an epic of 8 cantos; iii) *Mukundavilāsam*- an epic not available in complete; iv) *Rāmāyaṇasāraśaṃgraha Raghuvīrastavam*; v) *Caṇḍira hāsyam*; vi) *Śivotkarśamañjarāī*; vii) *Ānanda-sāgara-stava*; viii) *Gurutattva-mālikā*; ix) *Vairāgyaśataka*; x) *Śāntivilāsam*; xi) *Anyāpadeśaśataka*; xii) *Sabhārañjanaśataka*; xiii) *Kalividambanam*, xiv) *Tyāgarajstava*; xv) *Nīlakaṇṭhavijaya Campū Nalacaritanāṭaka*; xvii) *Śivatattvarahasyam*; xix) *Kaiyaṭavyākhyānam*; xx) *Citramīmāṃsā Doṣadhikkāra* and xxi) *Saubhagyacandrātapa*.

The author has been thrown light on the life of the poet.—R.S.

269. Taralekar, G.H. :- *The Rāga-Rasa Relation in Indian Music*.

JASB, LXVII-LXVIII, 1992-1993, pp. 259-264.

Opens with the meanings of the word *rasa* as employed by Bharata, particularly in regard to the dramatic art. The art was created by

God Brahmā on the request of the Gods as a *Krīdāniyaka*, which is both audible as well as spectacular. Its constituents are-recitation, song (both instrumental and vocal music.) *Rasa* word has the 'quality of being relished-it is an experience evoked by union of *vibhāvas*-the character and the atmosphere. *Rasa* is further stated to be *rañjaka svara sandarbha*. On the other hand the word '*rāga*' derived from *rañj* entertain or delight serves the same purpose, but with notes of specific types i.e. steadiness, consonance, assonance and dissonance. Adds that the main constituents of music are *svara* and *Tāla-laya*, *Ālāpas*-a combination of *Svara* patterns establishes that *rāga*. Concludes that point to be understood that the effect of *Rāga* music would be either of bright or forceful nature or calm or delicate. —N.K.S.

270. Tripathi, Radhavallabh :- *Mahābhārata aura Bhāratiya Kāvyaacintana kī Paramparā (Mahābhārata and Indian Tradition of Poetics)* .(Hindi).

JGKSV, XLVII, 1991, pp. 169-180.

The Indian tradition of the concept of poetry is the expansion of the vedic idea of the *Vāk-tattva* which is all pervading and the creative force of the Universe. The poetry takes its shape in the narration of *gāthā* of man and his character. The *Mahābhārata* (=Mbh) contains discussions on the nature, aims and kinds of poetry or *vāk*. In the adjectives used in the *Rāmāyaṇa* and *Mbh*. for *Kāvya* or *Vāk*, one may find the thirty six characteristics of *kāvya* enumerated by Bharata in his *Nāṭyaśāstra*. The author has depicted that while Mbh. has narrated the concept of *kāvya*, different kinds of *Kāvya*, *hetu* of *Kāvya*, *Guṇa*, *rīti* and *alankāra* at the same time supplies the names of ancient *Ācāryas* alongwith their creations who have not found mention in latter expositions on poetics. These are —Uśanas, Bṛhaspati; Janaka and Senajit. Others like Pingalā-the *gaṇikā*, Śamyāka, Manki and Kāsyapa are also mentioned alongwith their creations. Thus *Mbh* represents the poetical thoughts of latter Vedic period.—R.S.

271. Wadekar, M.L. :- *Utsavanirṇaya Mañjarī –A Rare and Unpublished Work of Gangādhara*.

JOIB, XXXVII, Nos. 3-4, 1988, pp. 253-284.

Here is the remaining part of the text completed in 14 Adhyāyas. 1-6 Adhyāyas got published in JOIB, XXXVII, Nos. 1-2, pp. 93-125. The festivals, *parvas*, *vratas*, *amāvas samkrāntis*, *vidhis* to celebrate

these festivals are enumerated in verse in this text. First six months-*Chaitra* to *Bhādrapada* were covered in the former volume. In the current volume remaining six months, i.e. *Aśvina* to *Falgunā* are covered in the *Adhyāyas* 7-12. The 13th *Adhyāya* covers the *Adhimāsā* and 14th the last *Adhyāya* narrates the most pious *vratas* of all the months *Akṣhamāsapraśa-tavratāni*. Pious effects and superb gains received by observing and celebrating these functions and *vratas* are also narrated. The language is very lucid and clear, verses are decent.—R.S.

XI- MANUSCRIPTOLOGY, RESEARCH METHODOLOGY & MISCELLANEOUS

272. Banerjee, Manabendu :- *Vāstuśāstra-Literature on 'Door' (Dvāra)*.
Anvi., XVIII, 1998, pp. 34-45.

The *Gobhila Gr̥hyasūtra* says, if one is desirous of fame or physical strength, he should build his house with its door to the east, one who is desirous of having children and cattle, should have the door of his house to the north; one who is desirous of having all these things may also build his house with its doors to the south; but none should build his house with its door facing the west or with a back door. The *Matsyapurāṇa* recommends eight doors and the door on the southern part of the house is said to be the best. The *Samarāṅgasūtradhāra* prescribes that in a building the door should never be located in the middle, and successive storeys should have their doors located above the doors below.

Our Śilpa texts have enumerated various aspects of the door of a temple or residential buildings, such as, its positions, height, width, material with which it was made, decorations etc. —G.D.G.

273. Banerjee, Manabendu :- *Vajralepa and Sudhā (Śilpa Texts on Plaster and Lime)*.

Anvi., XVI, 1996, pp. 59-68.

The *Br̥hatsaṃhitā* (ch. 57, 1-3) and the *Viṣṇudharmottara Purāṇa* (pt. III, ch. 92, 1-15) refer to Vajralepa which was applied to the brick-pieces or stone slabs in a building. There are also references to *Sudhāsilā*, a kind of plaster, whereas Sudhā has often been mentioned in the extant Sanskrit literature in the sense of lime with which white washing of buildings was done. The *Mānasollāsa* describes *Vajralepa* as the ground for wall-paintings. It states that *Vajralepa* is applied in several light coats above the *Sudhā* (lime plaster).—G.D.G.

274. Basu, Prajit K. :- *Theory Ladenness of Observation and Evidence*.

JICPR, XIII, No. 3, 1996, pp. 87-102.

The writer of the paper intends to argue for theory- ladenness of observation. Several arguments have traditionally been employed by philosophers to establish theory- ladenness of observation. These include the voluntary reversal of Perception, Argument and the

Penetrability of the Visual system argument. The epistemological lesson drawn from these arguments is set out in terms of rational theory resolution. An objection, motivated by Michael Bishop's work. Bishop intends to show that most theory- ladenness of perception arguments fail to show that observation is in strong sense theory-laden. The subject has been elaborately discussed in this paper.—P.G.

275. Bhattacharya, Bhavani Prasad :- *Science and Spirituality*.

Anvi., XV, 1994-95, pp. 9-11.

Science and spirituality are the two most important concepts in the present day civilisation. Both of them are engaged in the discovery of truth though with some difference in their basic outlook.

Science is an enquiry into truth—the truth behind the nature, the truth lying hidden into matter. The aim of Scientific truth lies at generation of happiness of the man. Spirituality which to Indian thought is another name of religion also aims at discovery of truth. The truth which is within the man. The distinction can thus be brought out. Science deals with truth without while the science of spirituality expounds the truth within. The vedas are the fountain head of both the sciences. At the beginning of *Muṇḍakopaniṣad* Sage Śaunaka has revealed the knowledge in two- fold in nature-*parā* and *aparā*. The former comprises the knowledge of Brahman while the later concerns knowledge enshrined in the four Vedas, six Vedāngas and Upāṅgas.—D.D.K.

276. Chatterjee, Mitali :- *Cataloguing of Sanskrit Manuscript*.

Anvi., XV, 1994-95, pp. 79-83.

'Manuscript' derives its origin from latin 'manus' meaning hand and 'scribere' in past participle means 'to write'. A book, a paper written by hand is called a 'manuscript'. With the advent of printing technology a manuscript is printed and published in book form.

Now cataloguing of printed books is a difficult task. A large number of Mss are kept in different libraries and bhandagaras in India. These manuscripts are catalogued for the use of scholars. Mss are catalogued in different ways in different libraries. Now a days standardization of catalogue is necessary for resource sharing of the libraries. Computer is used in most of the libraries.—D.D.K.

277. Drege, Jean Pierre :- *Analyse Fibreuse Des Papiers Et La Datation Des Manuscripts De Dunhuang*

(Fibrous Analyses of Paper and the Dating of Dunhuang's Manuscripts). (French).

JA, CCLXXIV, Nos. 3-4, 1986, pp. 403-415.

Attempt to identify the fibres of paper from Dunhuang manuscripts should both increase our knowledge of the History of papermaking and prove useful in dating these manuscripts. Some historical sources imply that the use of fibres was largely codified. Thus, during the Tang period hemp paper was prescribed for sūtras copied from the Imperial Library while mulberry bark paper was considered suitable for sūtras offered as donations. Do studies of the paper from collections of Dunhuang manuscripts in London, Peking and Paris, confirm this claim? Not really. A close look at a number of studies reveals some inconsistencies.

No clear conclusions can be drawn when test samples comprises too few manuscripts with too wide a range and too many small fragments. Therefore, further studies should be encouraged and research in this field intensified. —Author

278. Drege, Jean Pierre :-*Les Aventures De La Typographie Et Les Missionnaires Protestants En Chine Au XIX Siecle (Adventure of Typography and the Protestant Missionaries in China in 19th Century). (French).*

JA, CCLXXX, Nos. 3-4, 1992, pp. 279-305.

Though typography was invented in China as early at the eleventh century, it never met a great success as traditional xylography before the end of nineteenth century. The great number of Chinese characters or types to use is the main reason of this failure.

With the coming of protestant missionaries in the nineteenth century and the opening of China to western technology, typography took the advantage. Owing to diverse technical improvements, made by English or American missionaries as well as engravers from Paris or Berlin, difficulties have been cleared up.

The archives of the London Missionary Society, of the American board of Commissioners of Foreign Missions, the papers of William Gamble, and the archives of the cabinet des Poinçons at the Imprimerie nationale, are teeming with in formations about the fight between xylography and typography. The present paper, which is founded upon these archives, describe the slow conquest of the latter process.--Author

279. Genet, Catherine :- *Banditism Et Repression Dans L, Inde Coloniale: Les 'Dacoits' Et La Police De L Inde Centrale (1857-1947)(Banditism and Repression in the Colonial India : The Dacoits and the Police in Central India (1857-1947).* (French).

JA, CCLXXXI, Nos. 1-2, 1993, pp. 139-183.

For many centuries, banditism has plagued more than 44000 km in central India, especially in the Chambal river area.

There, the outlaws use the deep ravines cut by rivers as a sanctuary. Working with outdated tools and living upon subsistence farming makes most people's lives wretched.

In the 18th century, as the Moghol Empire was declining and petty kings were quarrelling, Maratha chieftains and the Pindaris devastated the place, plunging it into a turmoil. From 1835 onwards, the British tried to confront the situation, but with very poor means. Moreover, the Maharaja's, own friends and relatives sometimes happened to be in league with the 'dacoits'. Thus, from 1857 to 1947 and even afterwards, poverty still went on together with the gangs' criminal activities in that remote region of Central India.—Author

280. Ghosh, Raghunath :- *Some Reflectios on Kalidas Bhattacharya's 'The Indian Concept of Freedom'.*

IPQP, XV, No. 2, 1988, pp. 217-226.

Dr. Bhattacharya mentions different types of freedom, such as freedom as Transcendence moral freedom etc. An individual can be really free only in transcending all empirical pressures from within or from without. But then, the individual, is not free agent as having no desires he does not exercise his choice. The transcendental freedom is thus, freedom only in negative sense. The individual may have the feeling of freedom when he prefers one action to another. But this freedom is not real one. It may be called pseudo- freedom. A person who is in chains of casual determinations can aspire for freedom. For attaining freedom cultivation of an attitude of detachment is necessary. Detachment becomes possible when *Sattva* dominates over *rajas* and *Tāmas* the practice of *Niṣkāmatā* may be done by viewing all person including the agent himself as the manifestations of one over self or God. There is always in the root of selfless ness, a dedication to god which is another name for all.

The concept of positive freedom and the concept of negative freedom are found in Buddhism. The Hīnayāna concept of *Arhat* is the concept of negative freedom because the idea of *arhat* is the state in which the lamp of burning desires has been put out. The ideal of Bodhisattva or Buddha is the ideal of positive freedom because a bodhisattva works without any personal desire for the emancipation of the man kind.—B.L.S.

281. Gignoux, Philippe :- *James Darmesteter : His Contribution of the Mythology of the Amesha Spentas.*

JASB, LXIX, 1994, pp. 27-40.

Whoever reads through the writings of James Darmesteter will be surprised at his prodigious amount of research he carried out in less than 20 years. His first major work was 'Essays on the Avestian Mythology' for which he was conferred the school diploma. In this work he has given the final assertion for rejecting all theories of revolution or reform initiated by Zoroaster or his community. Mazdeism, the same as Vedism, is a spontaneous and free development of the indo-Iranian religion in smooth transformation with no need for exploration. The Essay only deals with Haurvatat and Ameretat. He has demonstrated their importance in a kind of textual analysis. Darmesteter very appropriately defines the nature of the Anesha Spenta in the Gathas. Mrs. Yasmine Jhabvala, in her thesis at the University of Geneva (in 1991) has furnished a welcome light on this subject.—D.D.K.

282. Grenet, Frantz :- *The Second of Three Encounters Between Zoroastrianism and Hinduism : Plastic Influences in Bactria and Sogdiana (2nd-8th c. A.D.).*

JASB, LXIX, 1994, pp. 41-57.

James Darmesteter, an Iranologist who had profound knowledge of the Indian languages and civilization, paid special attention to those historical occasions when the Zoroastrian faith met with India.

The first encounter was the often conflicted process by which the Iranian and the Hindu religions shaped their respective entities from a common Indo Iranian background. The learned author has discussed this subject in the third volume of his *Zend Avesta*. The second encounter between Zoroastrianism and India which took place after the migration of the Parsis, and the Parsi women began to offer some gifts to some Hindu sanctionaries and took part in the celebrations of Holi

carnival. Another encounter took place in central Asian during a period which stretches from the 2nd century A.D. to the Muslim conquest in the 8th century. All these encounters have been discussed elaborately.—D.D.K.

283. Grover, B.R. :- *An Analysis of the Revenue Documents Relating to Janmasthanā (Rāma Janma Bhoomi) Versus Babari Masjid at Kot Ram Chandra Awadh (Ayodhyā) in the Historical Perspective.*

Pur., XXXVI, No.2, 1994, pp. 338-354.

For the issue of Janmasthanā/Baburi Masjid, as at present the earliest revenue documentary evidence is traceable to the early 18th century. A map of Ayodhya, painted on white cotton fabric (with a size : 213x 178 cm) forms a part of the Kapad-Dwāra collection (private collection of the rulers of Amer/Jaipur state) preserved at the city palace Museum, Jaipur. This map depicts Janmasthanā along with various other religious places of Ayodhyā and the river Saryu. It shows the structure of the Janmasthanā/Masjid on the western corner of the fort (i.e. Kot Ram Chandra) along with the crenellated parkotā (rampart). The complex has a rectangular plan with an arched entrance in the middle of the eastern side, a vast open court on the one side of which is a chabutra (raised platform) marked as janmasthanā. Figures representing the visiting pilgrims are shown circubulating and worshipping the janmasthanā/chabutra. By its western side, with same gap, stands the main structure (claimed as main janmasthanā ('Masjid')) divided into three bays, each containing a chawki with masnad, the central one marked as chhathi.

A thorough study of the revenue documents from 1858-61 to 1991 A.D. shows that there was no waqf land associated with the 'Baburi Masjid' situated at the Janmasthanā site and the Janmasthanā complex. Nor was there any regular mutawalli for it.—G.D.G.

284. Gupta, S.P. :- *Some Historical and Archaeological Issues Concerning Ayodhyā's Rāma Janāmbhūmi.*

Pur., XXXVI, No. 2, 1994, pp. 266-281.

There is a Muslim mosque at Ayodhya. On the basis of two fragmentary inscriptions in Persian located in the mosque, it is said that the mosque was built in 1528 A.D. However, the actual builder, as mentioned in one of the inscriptions, was someone called Mir Baqi. The

Hindus maintain that this mosque was built forcibly at this place, after demolishing a pre-existing Hindu temple. They also maintain that this place is the birth-place or Janmasthanā, of Rama. Some historians are of the view that there was no temple at this site prior to the mosque. Hence, there was no question of its demolition by Babur or by Mir Baqi. According to the opposite views, there was a temple at this site. There are art and archaeological evidences to prove the existence of a temple at the site in pre-Babur period.

In the mosque there are as many as 14 pillars which support the super-structure of a part of the mosque. The pillars are carved at the base with the sacred water-pitcher with overhanging creepers with rich foliage arranged in highly stylised manner. From this a decorative lotus rises up. The door jamb is of the same stone as the columns. It is 115 cm long, and decorated with sculptured figures from top to bottom. If we carefully look at the forms of various elements of decorations, for example the type of creepers, the form of the waterpitcher, the female figures etc., we came to the conclusion that these pillars were definitely carved in the 11th century, may be even late 10th, some 900 years ago. However, those who maintain that there was no temple at the site which was destroyed by the orders of Babur ask us : What proof is there that these pillars and the doorjamb belong to a temple which was built at the site, and not brought from somewhere else. The author believes that the temple structure was destroyed and the area levelled up with the debris. This debris has yielded ceramics of different periods, such as medieval glazed ware blue paintings dated variously between the 13th and 16th centuries. Obviously, the structure was destroyed in 16th century.—G.D.G.

285. Harsh Narain :- *The Ayodhyā Temple- Mosque Dispute; Focus on Urdu and Persian Sources.*

Pur., XXXVI, No. 2, 1994, pp. 297-337.

The first document from a Muslim pen bearing upon the existence and demolition of the Rāma temple howsoever indirectly is an application filed by Muhammad Asghar and Muadhdhin, Bābarī Masjid, on November 30, 1958, praying for initiation of legal proceedings against Bairāgīyan-i Janmasthanā, calling the mosque 'masjid-Janmasthanā' and the courtyard near the arch and the pulpit within the boundary of the mosque 'maqām Janmasthanā'. The bairāgīs had raised a platform in the courtyard which the applicant wanted dismantled. He

mentions that the Janmasthanā area had been lying unkempt/ in disorder (parīshāna) for hundred of years and that Hindus carried on worship there. Jannah al-Mashnq wa Mate' an Nūr al- Mashnq describes the Bābarī Masjid thus: "This mosque was constructed by Bābar at Ayodhyā which Hindus call the birth-place of Rāmacandrajī." It is said that Sītā had a temple here in which she lived and cooked food for her husband. On that very site Bābar constructed this mosque in 923 A.H. Third Urdu document is Asrār-I Haqīqat by Lachhmi Narain Sadar Qānūngo assisted by Maulawī Hāshimī, published at Lucknow in 1923. This book also gives details about the replacement of the temple by the mosque. Gangashtah Hālātī- Ayodhyā yani Tarīkh-I Pārīnah-I Madīnatu' I-Auliya contains a reference to the Koṭ Rājā Rāmachandra Jī(Ramakot), makān-i paidāish (birth place), and bāwarcīkhānah Rājah-i mausūf kā (the said Rājā's kitchen), and adds : And now they call it Janmasthanā and Rasōī Sītā Jī. Having demolished these structures, king Bābar got a majestic mosque constructed.—G.D.G.

286. Jamaspasa, D.K. :- *Darmesteter's Study of Zoroastrianism*.

JASB, LXIX, 1994, pp. 19-26.

In a short life span of less than fifty years James Darmesteter has left Iranian studies a priceless legacy with his translations and interpretations of Zoroastrian literature. Zoroastrian themselves remained ignorant of the prolific literature that exists on their literature and religion. The work of James Darmesteter is a part of the living legacy beginning from the Gathas down to the hey day of the Sassanian scholarship. His brother introduced him to the study of ancient languages. He devoted his life to study comparative grammar and Sanskrit. His essay on mythology of the Avesta and his D. Litt thesis a study in the theory of Dualism, wherein he portrays the religion of the ancient Iran as having evolved from Hinduism is a nice contribution to the literature. Similar contribution is his translation of the Vendidad in Max Muller's sacred of the East series. His other works are available in this essay.—D.D.K.

287. Joshi, P.H. :- *Select Contents of Oriental Journals*.

JOIB, XLV, 1995, Nos. 1-2, pp. 99-106.

The above noted title "Select Contents of Oriental Journals" is a bibliography of some leading journals, 19 in total on different subjects. Out of these 4 are from Western Countries (3 from London and one from

Michigan(U.S.A.) one from Dhaka (Bangladesh) and the rest are from India.—D.D.K.

288. Kamath, M.S. :- *Guidelines to Textual Criticism*.

PTr., XIX, No.1, 1992, pp. 5-16.

In ancient period books were heard from the preceptor's mouth and were kept in memory by the disciples. When writing process developed, the books were written as they were in the memory. This work was being done at different places and different persons and at different times. It was but natural that some changes of words, phrases or sentences were interpolated unconsciously.

Now a days when printing has been started the authentic recension of these books is required for which the textual criticism and publication of authentic critical editions is necessary.

Two fold procedure may be recognised i) Critical editing of manuscripts, which are still to be published. ii) published but not critically examined.

By textual criticism we can ascertain the authentic recension of the books and get their true perspective. There are the following steps, which are to be followed for the textual criticism.

- (a) Preliminary procedure.
- (b) Collection of manuscript material or published one.
- (c) The naming of manuscripts according to their availability place, time etc.
- (d) Description of the manuscripts collected-place, time, pages, script etc.
- (e) Interrelation of manuscripts and preparation of comparative table, with tracing the genealogy of all the manuscripts.
- (f) Preparation of the critically edited text devoid of spurious and interpolated readings and of error.
- (g) Preparation of the critical notes on the authentic readings adopted.
- (h) Introduction to the text critically edited, inclusion of critical notes with adducing reasons on justification for adopting the particular readings.
- (i) Preparation of Indices-
 - (i) Alphabetical Index of subhāṣits and citations.
 - (ii) Alphabetical Index of stanzas.
 - (iii) Word index of technical importance.

(iv) Interpolated stanzas or words.---K.C.V.

289. Kenny, L.B. :- *Caution Against the Use of Literary Sources in the Study of Marine Archaeology and Kṛṣṇa's Dvārakā.*

JASB, LXVII-LXVIII, 1992-93, pp. 148-162.

Opens the paper with a quotation from the Preface of S.R. Rao's written to the 'First Indian Conference on Marine archaeology' followed by another paragraph from his keynote address "Two gateways, fort-walls, bastion and jetty have been exposed at 10 metre water depth in the Arabian sea of Dwarka. The architectural features of the submerged city correspond more or less to the description given in the great *Mahābhārata*..." Continues the reference from *Mahābhārata*- "Another prosperous city mentioned in the *Mahābhārata* is Dvārakā said to have been founded by Śrīkṛṣṇa but subsequently in undated and submerged by the sea....." Also refers to Buddhist Jātakas. Concludes with the words of Flinder Alexander of the National Archaeological Society of London, "if marine archaeology was not to fall into the wrong hands, it was essential to first of all convince the traditional archaeological establishment of the validity of archaeology under-water as a conceivable scientific discipline" as a caution against literary sources.—N.K.S.

290. Lecoq, Pierre :- *Darmesteter and the Study of Modern Iranian Languages.*

JASB, LXIX, 1994, pp. 58-66.

James Darmesteter was a famous scholar who twice translated the Avesta, first into English and later into French. He was also a inquisitive student of modern Iranian languages mostly Persian, the most used western Iranian culture language and Pashto spoken in Afghanistan and in the neighbouring countries. His famous grammar of the Persian language was published in 1883, in a huge volume. The second part includes valuable articles on literature, mythology, lexicography, religion etc. Darmesteter wrote : "Avestan (or Zind) and Persian are two separate boughs, neither of the two languages can be derived from the other. Darmesteter's *Etudes Iraniennes* is his popular songs of the Afghanas and the *Etudes* now called *dari*, a major language of Afghanistan is spoken from Peshwar to Quetta. Pashto is a quite different language from Persian and other Iranian idioms. Very interesting stories of language are available in the article i.e Pashto was an Indo-European

language have some words from Prakrit, Sinddhi and also Panjabi.—
D.D.K.

291. Kambo, D.P.; Cruz, J.D.:— *Medieval Water Supply System in
& Ashraf, Javed Burhanpur Town, Madhya Pradesh : A
Review.*

PT, XXVIII, 1996-97, pp. 30-36.

Abdurrahim Khan-i -Khanan Governor of Khandesh during the reign of Jahangir got an underground canal built in Burhanpur in A.D. 1615 to augment potable water supply of the city. This unique system in India and even otherwise rare in the whole world, is based on the ancient water supply system and is characterized by the presence of a large number of acration towers that , like poles, blemish the entire system as if holding a canopy. It is a national cultural heritage. Hence its preservation is morally, culturally and patriotically imperative.—G.D.G.

292. Kothari, Dev :- *Śodha Men Pāribhāṣika Śabdon Kā Mahattva.*
(Hindi).

Śod. Pat., XLVI, Pts. 1-2, 1995, pp.3-4.

Points out that there is a need for having exact sense of words used in the sources of cultural, economic and social history of India especially for those researchers who are working for M.Phil., Ph.D. and D.Litt. degrees. Quotes a few instances from the dissertations of Rajasthan University. It is perhaps there, being lack of a dictionary developed for Indian languages on historical principles. Suggests that before, attempting a dissertation students may consult such concordances and dictionaries that can clarify the meanings of words and terms in historically contemporary society through some standard dictionaries.—N.K.S.

293. Laddu, S.D. & Gokhale, A.N. :- *Govt. Manuscripts Library at the
Bhandarkar Oriental Research
Institute.*

ABORI, LXXVII, Pts. 1-4, 1996, pp. 1-3.

The paper deals with value of Manuscripts, the Manuscript collection and the care and Preservation of the Manuscripts in the Bhandarkar Oriental Research Institute.—P.G.

294. Lazard, Gilbert :- *James Darmesteter- his Life and Works.*

JASB, LXIX, 1994, pp. 5-18.

James Darmesteter, a brilliant writer on Iranian languages, religion and culture was born in 1849 in Chateau Salins, a small city in the east of France, into a Jewish family. His father's ancestors had come to France from the German city of Darmstadt. He was educated in a Jewish school where he became acquainted with Hebrew and Talmud. He was interested in the Bible and the history of the Jews. He then went to a Parsian grammar school where he studied classics, science and modern languages. After interpreting and translating the Avesta, Darmesteter felt the necessity to get acquainted with the religious practices of the Zoroastrians. He travelled to India and Parsi communities in Bombay and Nausari and acquired some unknown Pahlavi books. From Peshawar he collected valuable pieces of Afghan folklore and the Pashto language. He had a thorough knowledge of Sanskrit.—D.D.K.

295. Mishra, Madhusudan :- *Sacred Thread : Origin and Development-II.*

JOIB, XL, Nos. 3-4, 1991, pp. 207-214.

The author in continuation to his first article, has discussed about the sacred thread, its origin and development here. First of all he has given the historical survey of the meaning of *Upanayana* and described the nature of the rite in Vedic traditions. Investigating in Indo-Iranian traditions he compared the vedic and Iranian references and concluded that *mekhalā-bandhana* was the original sign of initiation, which afterwards, in Grhya sūtras an upper garment was appended. In later period upper garment was replaced by the sacred thread (*yajñopavīta*) and because the focus of modern *Upanayana* (initiation ceremony).—K.C.V.

296. Mondal, Parthasarathi :- *Body-subjectivity in Psychiatry : The Initial Argument.*

JICPR, XIII, No. 3, 1996, pp. 53-72.

This paper is to propose the initial argument which shall allow the body to be understood as being central to the subjectivity of a mentally distressed person. This is sought to be done by reading the thought of Michel Foucault as a revision of Maurice Merleau Ponty's position on body-intentionality as it is shown to operate within the domains of temporality, protosociality and social structure.

The essay starts with the body-subjectivity problem within medical psychiatry : mental health care in the west. One of the dominant and pervasive form of nineteenth and twentieth century mental health care in the West has been that of medicine.—D.D.K.

297. Mukhia, Harbans :- *The Rāma Janmabhoomi-Babri Masjid Dispute Evidence from Medieval India.*

Pur., XXXVI, No. 2, 1994, pp. 259-265.

This paper is exclusively focused on the question : was there a Rāma temple underneath the structure known as the Babari Mosque today ? Indeed no historical work written during the medieval centuries, either by a "liberal" historian like Abul Faze, or by a host of others situated in a range of Orthodox religious positions, or by Hindu historians make any mention whatsoever. Of either the existence of a Rāma temple at the present disputed site or its demolition to make way for the mosque. No literary work does that either. And, neither Babur himself nor any of his imperial descendants, not even the bigoted Aurangzeb, himself responsible for the destruction of several Hindu temples and the construction of mosques in their stead, recounts the story of the displacement of a Rāma temple by this mosque. The Rāmacaritamānas was composed within a half century of the construction of the Babari mosque. Tulasi das was an inhabitant of Ayodhyā. Yet what we have from him is dead silence.

The first written evidence bearing on this dispute and stating unambiguously that the Babri mosque had been built at the place of Rāma's birth comes from a legal document submitted to the Faizabad law court in 1822 by one Hafizullah. Yet, in the 1822 document no mention had been made of the existence of a temple, which had been destroyed by Babur. P. Carnegy was the first to put it on record in 1870 that the mosque had displaced an earlier Rāma temple and he professedly bases this statement on locally affirmed" information. Dr. S.P. Gupta has towards the end of 1990 brought forward the evidence of the black stone pillars embedded in the walls of the existing mosque structure as proof of the existence of the Rāma temple from which these pillars were appropriated. But the author opines that these pillars might even belong to a temple, though the evidence for this is far from conclusive, but they certainly did not belong to any temple, or any other structure, located at the site where the Babari mosque has stood since 1528.—G.D.G.

298. Naik, M.K. :- *Piebald Triśanku : The Eurasian in Anglo-Indian Fiction.*

JASB, LXVII-LXVIII, 1992-93, pp. 187-200.

Opens the discussion with colonial Indian social scene and a recurring figure in Anglo-Indian fiction, the Eurasian—an aptly described figure in Michael Edwardes's comment 'Necessity is the mother of invention and the father of Eurasian'—an embarrassing product of a casual or otherwise union between Anglo-Saxon and Asiatic races. Eurasian was mostly the offspring of a white father and Indian mother. Refers to Richard Symond's history of the Eurasians in colonial India divided into three stages and discussed their position in society. Describes Eurasian personality with all its interesting complex traits through Anglo-Indian fiction with a special reference to G.A. Henry's 'the tiger of Mysore; Maud Diver's 'Lilamani'; Henry Bruce's 'The Eurasian'; John Eyton's 'Bulbulla', F Tennysson Jessi's 'the Lacquer Lady; Dennis Kinscaid's 'Tropic Rome'; E.W. Savi's 'The Beloved Aristocrat'; Rumer Godden's 'The Lady and the Unicorn'; Lrslie Gillespie's 'the Man from Madura'; John Master's 'Bhowani Junction'; John Godden's 'the City and the Wave'; and Roger Clew's 'The Toad beneath Harrow' Selective novels published in between 1896 and 1969. The author nick-named Eurasian-Piebald Triśanku.—N.K.S.

299. Pathak, V.S. & Tiwari, J.N. :- *Rāma-Janmabhūmi Bhavana –The Testimony of the Ayodhyā-Māhātmya.*

Pur., XXXVI, No. 2, 1994, pp. 282-296.

The various recensions of the Ayodhyā-Māhātmya give varying informations about the Rāja-bhavana. In the Vrindaban Research Institute manuscript, three parts of the Rāja-bhavana are referred to Janmasthanā, Kaikeyī Bhavana and Sumitra Bhavana. The Bodleian manuscript adds to the above also Sītā Pākasthanā, and Sītā Kūpa, and the description seems to suggest that while the Sītā Pākasthanā was situated on the left of the Rāja-bhavana in the north-westerly direction, the Sītā-kūpa was to its right in the south east. The *Skanda purāṇa* only describes the Rāma Janmabhūmi and dilates upon the importance of visit to it. The three additional buildings, Sītā kitchen, Sītā well and janmasthanā, of the Bodleian Library manuscripts are important. Ancient works on architecture provide for them as maṇḍapas in the royal palace complex.

There is no basis on which it may be asserted that no building existed at the Rāma Janmabhūmi before the Babri Masjid was

constructed on it. On the other hand, William Finch (1608-11), Joseph Tiefentheller (1766-71), Muhammad Asghar, the Khatib and Muazzin of the Babri Masjid (1858), Mirza Jan (1855), Mirza Rajab Ali Beg Surur (1867), etc. give evidence of a strong tradition that the Rāma Janmabhūmi Shrine was destroyed before a Muslim mosque was built on the site. Thus the testimony of the Ayodhyā Māhātmya about the Rājābhavana complex is in full agreement with all other evidence, whether originating from Muslim or non-Muslim sources.—G.D.G.

300. Phali, Ppou Eric :- *The Epistemological Approach to Tradition by James Darmesteter : Dogs, Flies and Locusts.*
JASB, LXIX, 1994, pp. 67-86.

After completing the English translation of the Vendidad, the theological core of the Zend-Avesta in 1881 A.D., James Darmesteter began to work on the translation of the second part : the Yasht and the Niyayesh. In course of his studies on ancient Iranian languages, Darmesteter left the translation of the Gatha to H.L. Mills and that of the Pahlavi Text to E.W. West. The French Philologist himself then turned to mythology and in 1881 wrote "Le Dieu Supreme des Aryens" he decided to extend the scope of his study to include the whole of modern Europe and he furnished a clear idea of his approach to Zoroastrianism.
- D.D.K.

301. Pou, Saveros :- *Vocabulaire Khmer Relatif Aux Elephants (Vocabulary Related with Elephant). (French).*
JA, CCLXXIV, Nos. 3-4, 1986, pp. 311-398.

This is the outcome of some twenty years long research into the vocabulary related with elephant-lore in Cambodia, carried out mainly by a linguist with the final collaboration of an anthropologist, Dr. Jean Ellul. This vocabulary is fascinating in many respects. It is the richest of all in the field of animal-lore, therefore reflects the long cultural association of elephant with the Khmer people at different levels of society and their unfaltering concern about the animal. Unlike the general Khmer vocabulary it shows very few loanwords from Indo Aryan, and owes next to nothing to other languages. It is thus, mainly Khmer, with regard not only to the nature of word-bases but also to the techniques of word-formation, i.e. the Khmer techniques of derivation and composition, enhanced by stylistic motivation, aesthetic expression and even poetry.--Author

302. Pramār, V.S. :- *Vāhanas : Vehicles of the Indian Gods.*

JOIB, XLI, Nos. 1-2, 1991, pp. 43-50.

In Hindu mythology and in art, deities and gods are associated with their vehicles—mostly animals. It is a point to consider why these animals are associated with these gods. The author gives views of different western scholars of anthropology and anthropomorphism. According to them in all the primitive tribes the spirits of the dead ancestors come in the form of an animal in their houses on earth. These spirits of the dead took the shape of the deities and the animals became their vehicles.

In India also the gods were divided into three groups according to their abode—the earth, the sky and the heaven. Each one of them was ascribed with an animal as his vehicle or *vāhana*. The animal which was considered to be most in tune with the character of deity was ascribed to him. The deities come on earth and live among their devotees. Temples are also an extension of the concept of *vāhana*. In Buddhist art stone-plates kept under the trees for the perchment of the dead souls.—K.C.V.

303. Rangarajan, Haripriya :- *Vaiṣṇava Tīrthakṣetras in Gujarat.*

JOIB, Nos. 1-2, 1991, pp. 71-79.

In *Skanda* and *Padma* Purāṇas about seven *Tīrthakṣetras* of Gujarat have been narrated. Considering about the names of the temples enumerated in the different *Tīrthakṣetras*, it seems that most of them are dedicated to Śiva, but *Dvārakā-kṣetra* is an exception, where in the largest number of temples belong to Viṣṇu. Thus a large number of Vaiṣṇava shrines are located in *Dvārakā-kṣetra*.

The author has decided the limits of *Dvārakā-kṣetra* and has given a tentative sketch-map of that area, where about seven sites of important Vaiṣṇava *Tīrtha-kṣetras* have been located with the help of *paurāṇika* traditional and archaeological references.—K.C.V.

304. Sarkar, Jagatpati :- *Yogādyā Legend in Rāḍha Bengal.*

Anvi., XV, 1994-95, pp. 97-105.

The cultural traits of Radha in Bengal is a mixed one. Aryan migration and their interaction with the local people gave rise to this mixed culture. The pure Aryan cultural trait specially in the field of religion we placed by a new kind of culture which emerged from the fusion of the Aryan culture of local people. Our study is confined here to the cult of Mother worship in Radha which developed out of this fusion

of two cultures. Mother goddesses in Radha are many in number and varied in form. Besides the well-known form of Daśamahāvidyā, she is sometimes worshipped as a local deity. The Kumari-pūjā is one form prevalent there as symbol of fertility.

Many legends centering round the mother Goddess developed in Radha in course of Time- genesis of Goddess *Yogādyā* appeared in dream before Hari Dutta who offered his seven sons and the turn of a Brahman boy is related in detail.—D.D.K.

305. Schneider, Roger :- *Nouveaux Temoins Du Texte Ethiopien Des Regles De L' Eglise* (New Accounts of Ethiopian Text on Rules of the Church). (French).

JA, CCLXXVI, Nos. 1-2, 1988, pp. 71-96.

In the Ethiopian manuscripts one can find two categories of texts called *Serata beta Krestīyan*. "Rules or Customs of the Church". A first group, written in geez, gives commentaries and prescription concerning the church and the religious ceremonies. The second group, written in amharic, exceptionally in geez, gives symbolic interpretations of the different parts of the church, of religious ceremonies etc. In 1932 Marcel Griaule published in the 'Journal Asiatique' a certain number of texts of this second category. Those published here are intended as complement to the article of Griaule and as in illustration of the basic uniformity of these texts.—Author

306. Tagore, G.V. :- *Pilgrimages at Kāśī : Past and Present*.

JOIB, XLI, Nos. 1-2, 1991, pp. 12-16.

The author has given a comparative description of 42 yātrās of Kāśī narrated by Dr. Rana, B.P. Singh in his article entitled 'Pilgrimage of Maṇḍala of Vārāṇasī : A Study in sacred Geography' with 14 yātrās given in the last chapter of the Kāśī Khaṇḍa of *Skandapurāṇa*. He concludes that Dr. Singh has described the yātrās as today at Kāśī while in the past at the time of available recension of *Skandapurāṇa*, these were some different yātrās. After giving the names of holy yātrās related in Purāṇa he delineated the *vaiśveśvarī yātrā*, in which one has to visit 14 shrines of various gods after having a holy-dip in Vārāṇasī and supported his views by quoting 'Guru-caritra' a Marāṭhī work of 18th century.—K.C.V.

307. Tajadod, Nahal :- *The Zoroastrian Themes in the Chinese*

Manichaeen Literature.

JASB, LXIX, 1994, pp. 87-100.

The expansion of trade between Chinese and Persian states and the reopening of the caravan roads favoured the arrival of the first Manichaeen missionaries in China. In 694, a Persian named Fuduodan went to the court of China bringing "the false religion of the book of the two principles" (Erzongjing). In 719, another Manichaeen dignitary, characterised by his title of muzhu and specialised in astronomy was sent to the Chinese emperor by the viaceroy of Tokharestan. In 731, a Manichaeen priest composed "the Compendium of the Doctrines and Styles of the Teaching of Mani, the Buddha of Light". The edition of the compendium and the edict of 732 favoured the expansion of the new religion in China. Gradually China became a place having different types of religions, viz., Manichaerism, Mazdaism, Buddhism and Taoism.—D.D.K.

308. Umapathy, Ranjan :- *The Mind-Body Problem : A Comparative Study.*

JICPR, XIII, No.3, 1996, pp. 25-52.

The relation of mind to the world is surely a crucial issue which has confronted, and continues to confront, philosophers from the east and the West. The issue is obviously relevant to philosophical anthropology, for some of the factors which must be taken into account in arriving at a view of the nature of human being are answers such as, 'What is the connection between mind and body? Are "we essentially mind, or are we body"? 'Is there mind at all'. Our responses to these queries are indeed more than 'another set of factors among' they influence and shape the very fabric of our general view of human being.

Under the identity theory (mental phenomena are identified with particular brain states), for example, human incarnation, or the being of human being, seems to be reduced to so many electrochemical neural firings and interactions.—D.D.K.

XII A- PHILOSOPHY AND RELIGION (BUDDHIST)

309. Bapat, Lata:-*Theory of Apoha and Its Significance in Dharmakīrti's Philosophy.*

ABORI, LXXIV, Pts.1-4. 1993, pp.191-202.

Theory of *Apoha* is one of the important gains of Buddhist logicians to the Indian logic. Dinnāga, Dharmakīrti, etc. have important contributions in the formation of this theory. In this paper an attempt is made to elaborate Dharmakīrti's theory of *apoha* and to bring out its significance in Dharmakīrti's philosophy.

Theory of *Apoha*: Its nature: *Apoha* literally means to exclude another object i.e. to eliminate the objects which are different from a given object. It is a process. According to Dharmakīrti *apoha* means *atadvyavṛtti*. He holds that *apoha* excludes those objects which are different from and are other than given objects. *Apoha* excludes following two-types of objects (i) Those which belong to the same category and (ii) those which belong to a different category. The case has been dealt with in detail.—D.D.K.

310. Barat, Kahar:- *Singqo Sali Tutung Traducteur Du Sakiz Yukmak Yaruq Nom? (Singqo Sali Tutung Translator of Sakiz Yukmark Taruq Nom). (French).*

JA, CCLXXVIII, Nos.1-2, 1990, pp.-155-166.

Edition of a fragmentary *pothī* leaf in old Turkish Uyghur script found recently at Ciqtim near Turfan in Chinese Turkestan. The fragment represents part of the colophon of a Buddhist work translated from Sanskrit to Chinese by Xuanzang and from Chinese to Old Turkish by the well-known translator of Uyghur Buddhist works, Singqo Sali Tutung. The author, Kahar Barat, an Uyghur scholar from Xingjiang studying at Harvard University, proposes that the title of the Buddhist work to which the colophone refers and which is only partly preserved should be restored to *Sakiz Yukmark yaruq nom* the name of the most popular of all Uyghur Buddhist texts. In the Commentary and Notes are cited various elements relating to the probability and implication of such an identification.—Author

311. Bhattacharya, Kamaleswar :- *Notes Bouddhiques (Buddhist Notes)*.
(French).

JA, CCLXXIV, Nos. 3-4, 1986, pp. 291-300.

These Notes are a continuation of those published in *Indologica Taurinensia* VII(1979).

The first note makes an attempt to locate two citations in Aggarvaṃśa's Pali Grammar, the *Sabdanīti*. One of these is clearly from Dhammapāla's commentary on Buddhaghosa's *Visuddhimagga*, the *Paramatthamañjuṣā*. It has not been possible to identify the other, because the Pali *Ṭīkā*s on the *Aṭṭhakathās* are not available in Paris. However, in a manuscript in the Burmese script of the *Atthasālinīmūlatika: Līnatthapadavaṇṇanā*, preserved at the Bibliotheque Nationale (the text is now available in print) there is something similar.

The second note records a peculiar "etymology" of the word *brāhmaṇa* (applied to the Buddha) given by Dhammapāla in *Itivuttaka-Aṭṭhakathā*.

The third note gives some additional references concerning *nibbānapura*, already dealt with in *Indologica Taurinensia*.

The fourth note records the use, in the *Yogavāsiṣṭha*, of the word *upādhi* (well-known in Buddhist literature) in the sense of *Vedantic upādhi*.

The fifth note points out the similarity between Vedānta and Buddhism in respect of the *anātman* concept.

The last note is concerned with Nāgārjuna's argument against motion, contained in the second chapter of the *Mūlamadhyamakakārikās*. In some recent publication, the author has shown the grammatical basis of these arguments, in the light of Candrakīrti's commentary, the *Prasannapad*. Here he points out the unsoundness of the "mathematical" interpretation of these arguments given by Mark Sidertis and J. Dervin O' Brein, in 1976, in *Philosophy East and West* (Honolulu).—Author

312. Dikṣit, K.N. :- *Buddhist Monasteries in Mongolia*.

PT, XXVI, 1995-96, pp.72-80.

India has played a distinctive role in shaping the cultural history of Central Asia. Buddhism in Central Asia is highly composite in nature. Among the foreign religions Buddhism was most widely spread in Mongolia. The Mongols had contacts with Buddhism much earlier than the establishment of Mongolian empire. The present paper underlines

various aspects of Buddhist monasteries in Mongolia such as architecture, art, paintings, tankas, bronzes etc. The survey of the Mongolian monasteries proves that Buddhism in Mongolia is different from the Tibetan Buddhism not so much in spirit but in content. There are major similarities in terms of Buddhist life, scenes, the roots of which goes back to Indian Buddhism.-- B.K.

313. Girard, Frederic:- *Le Journal Des Reves De Myoe Moine Japonais De L "Ecole Kego (Journal on Dreams of Myoe Moine Japanese Monk of Kego School).*
(French).

JA, CCLXXVIII, Nos. 1-2, 1990, pp.-167-193.

The holy Buddhist monk Myoe(1173-1232) of the Kego school is one of the most original thinkers of his time. Dissatisfied by the corruption of the contemporary monks' behaviour, he intended to devote himself exclusively to philosophical studies and meditative training. Myoe held almost daily a chronicle of his dreams especially those he used to see during his spiritual exercise. This document provides interesting materials, to investigate Myoe's spiritual itinerary.

It offers us a key to his most important visions which often express his philosophical thought. In this respect, we examine in this paper some dreams and apparitions through which Myoe supposedly acquired the wisdom – the supreme purpose of the bodhisattva's career--, obtained the essence of monastic discipline and received from supernatural beings, teaching about sutras, like the Brahma's net (Fanwangjing) in fact a Chinese apocryph, for instance. In such cases, the diary describes how a Buddha or a bodhisattva first transmits the buddhist teaching to Myoe, who, in his turn, believing he have received the qualification for this task, transmits it to his own disciples. This allows us to think that Myoe's dreams show, up to a certain extent, a "community character", which seems obvious, for instance, through the story of the Chinese heroin Zenmoyo (ch. Shanmiao), a young lady Myoe wanted to offer as a model of virtue to women who gathered around him during the civil war of the Jokyu era(1221) and became religious devotees.-- Author.

314. Kansara, N.M.:- *Buddhism and Vedanta in the Context of the Evolution of the Present-Day Indian Socio-Religious Life.*

Samā, III, 1994, pp. 46-54.

In the context of the evolution of present-day Indian Socio-religious life it has been generally accepted by Ideologists that the Indian culture comprises the three main strands, viz., the Indus Valley Harppon, the Dravidian and the Aryan. The latter two are so intermingled both ethnically and culturally that it is wiser to name our present Indian culture as Indo-Dvaridian or /Dravido-Aryan in its origin. The name 'Hinduism' means the civilisation of the Hindus (original inhabitants of the land of the Indus rivers). Hinduism has developed slowly from the synthesis of sacrificial cults of the Aryans, which has been by Zoroastrianism, Christianity, Islam, the tribal religions of central Asian nomads and perhaps Chinese Taoism.-- D.D.K.

315. Nanavati, Rajendra I.: *Buddhist – Archaeology in Gujarat*.

JOIB, XLVI, Nos. 1-2, 1996, pp. 15-26.

Address delivered as the President of Pali and Buddhism Section at All India Oriental Conference (Sections 38) at Jadavpur University Calcutta on 28-30 Jan., 1997. Opens up with the situation as surging during the first and second half of millennium B.C. that saw surging of a movement against the Brahmanical sacredotal excesses the culmination of which within the Brahmanical was Upaniṣadic literature giving rise to heretical views like Cārvākas, Ajivakas, Jainism etc. Among these Buddhism seems to have attracted a very large following as Buddha's main concern was to remove human sufferings— as a result people from all sections of society flocked around him. The spread turns are stated in Buddhist literature to manage the activities of Saṅgha. Points out that the Stupa architecture reveals simplicity and suggests place. Regarding Buddhism in Gujarat during Buddha's life time are available in *Samyuktta Nikāya*. Gujarat was known as Aparatānta. Quotes the relevant text in favour of popularity of Buddhism in Gujarat. Further strengthens his point by referring to Divyāvadāna, *Samanta-pasādikā* and then explains its spread to other areas and Aśoka's efforts to spread Buddhism in near and far East through his family members. Continues his explanation of spread of Buddhism through Kumāragupta and Skandagupta – two great kings of Gupta dynasty: After their departure from the scene explains the decline of Buddhism in Gujarat. The archaeological remains are available upto 13th century. After that the author (Rajinder I Nanavati) states Buddhism disappears from Gujarat as also from whole of India. The reason for its disappearance was Muslims and the Mughals who

destroyed even Hinduism in Gujarat. Concludes that, whatever the cause, Buddhism disappeared from Gujarat as well as from India in the 13th century.--N.K.S.

316. Naresh Man Bajracharya:- *The 'Samādhi' in Buddhist Tantra Literature.*

JOIB, XLVI, Nos. 1-2, 1996, pp 47-54.

Initiates the topic saying that "*Samādhi*" is one of the important factors in all the schools of Buddhism. Every school emphasizes the importance of *Samādhi*. In early Buddhism, *Samādhi* is a state of mental preparation. The practice of *Samādhi* is for realization of *prāññā*. The term *Samādhi* denotes the aspects of entire meditational system. The author states that he has consulted total of 18 Buddhist Tantra literature. Out of them, only seven of them seem to have dealt with *Samādhi*, wherein initially the *Samādhi* starts with physical purification. The next stage yogi is directed towards technical and philosophical meanings *Śrīheruka*. After this is worship with nector, the confession of sin etc. Thereafter, the manifestation *yogasudhā* and finially the manifestation of a big maṇḍala of *Śrīherukas* and meditation on that very maṇḍala with a kind of song are prescribed in order for the practice of *Samādhi*. Next included is *Mahāvairocanasūtra* where in included are:- (i) *Samādhi* of the world; (ii) the way of *Samādhi* of a Śrāvaka (iii) the way of *Samādhi* of Pratyekabuddha (iv) the way of *Samādhi* of a Budhisattva (v) the way of *Samādhi* of *Mantrā-yaṇa*. Apart from these also includes enumerations of *Samādhies* (a) devoid of faults (b) no affliction and serene (c) The *Samādhi* of dharmadhātugarbha (d) Amṛta-*Samādhi* (e) *tathāgata-samaya-alanikarakosa samādhi* and (f) *indra-Samādhi*.

Concludes while summarizing the *Samādhi* in Buddhist Tantra literature --*Samādhi* is the way of establishment of mind, proper practice of highest bliss who devote themselves to liberation of all beings and his own Self. Further adds that *Samādhi* in Buddhist Tantra literature is *Yoga* system of Yogatantra tradition. Ultimately, the *Samādhi* leads to the mental state which is free from all kinds of discrimination and veils such as obscuration of defilements and knowledge. Further adds finally with the view of practice is not clear in Buddhist Tantra literature.-- N.K.S.

317. Panda, Narasingha Charan:- *Concept of Bhūmi in Buddhist Literature with Special Reference to the Dasabhūmika Sūtra.*

JOIB, XLVI, Nos. 1-2, 1996, pp. 31-46.

Opens with derivation of the term *bhūmi* root *bhu* and suffix from *unadi* rule. Explanation of Hemacandra “*bhūmih kṣītau Sthanmatre*” is also included. Further meanings mentioned are *soil, earth, place in general, ground, level, stage and state of consciousness* in Vedic and Sanskrit. Turning to the context states that in Buddhist literature *bhūmi* has several meanings including *ground, plane, stage, level and state of consciousness*. In metaphorical sense, it is used for ‘range’ ‘state’, sphere, station, “condition, function etc. Continues this discussion with views in *Abhidharmakośabhāṣya* i.e. ‘*bhūmi* means place of origin of a *dharma*. *Mahābhūmi* is place of origin of a great *dharma*. Quotes *Dīghanikāya* as it explains the term *bhūmi* as: eight stations of people as such taken as eight stages of a person’s lie-from birth to perfect stage of renunciation and mental equilibrium. In Buddhist Tantarās *Bhumis* are known as places of pilgrimages. With further dilections states that *bhumi* goes back to a very early period of Buddhist thought. In the conception of *bhumis* the *Mahāvastu* seems to be the earliest, *Prajñāpāramitā* text the middle, the *Daśabhūmikā Sūtra* and the like the latest. Includes brief account of *Daśabhūmikā Sūtra*: (i) *Pramuditā Bhūmi* meaning perfectly delightful (ii) The second state of Consciousness is *vimalā Bhūmi* (the state of purity) (iii) *Prabhāri Bhūmi* which means luminous (iv) *Ariṣmatī Bhūmi* means radiant, brilliant or effulgent (v) *Sudurjayā Bhūmi* means invincible (vi) *Abhīmukhi Bhūmi* is taken as face to face conscious to discuss (viii) *Dūraṇigamā Bhūmi* meaning thereby ‘far reaching in knowledge skill (viii) *Acalā Bhūmi* – this stage is named *Acalā* i.e. ‘immovable’ or ‘stead fast (ix) *Sādhumati Bhūmi* means stage of good being or good thoughts (x) *Dharmameghā Bhūmi* meaning there by cloud of virtue with the Bodhisattva reaches the end of the quest. Concludes with the words that this is a brief survey of ten stages (*Bhūmis*) with special emphasis on their salient features. This elaboration is directed towards Bodhisattvahood, following these he/she can achieve perfection or realization.--N.K.S.

318. Pandey, Hari Nivas:- *Attitude of the Kashmirian Rulers Towards Buddhism (During Early Mediaeval Period)*.

JGJKSV, XLVI, 1991, pp. 161-167.

The author discusses that the Buddhism flourished in the valley of Kashmir from 3rd c.B.C to 13th c.A.D. Mauryan Emperor Ashoka (3rd c.B.C.), Meander, a King of foreign origin, Kushanas and local

Kashmirian rulers liberally patronised Buddhism which resulted in the enrichment of the valley with Buddhist structures, compiling of Buddhist treatises as well as its spread to foreign countries. The Early Medieval period witnessed a rich patronization of Buddhism by Kashmirian rulers of Karkota dynasty. Avantivarman (855-883 A.D.) who overthrew Karkota dynasty was follower of Hinduism but was not against Buddhism. After that in 939 A.D. Brāhmaṇa dynasty came in power, some of its rulers were anti-Buddhist. Harṣa(1089-1101 A.D.) was not liberal towards any religion. He plundered and confiscated the properties of all religious establishments of his kingdom. King JaySimha(1128 A.D.) strongly patronized the Buddhism. It was popular in the valley of Kashmir till the end of 13th c.A.D.--R.S.

319. Prapandvidya, Chirapat:- *Vajrayāna Buddhism in South-East-Asia*.

JOIB, XLVI, Nos. 3-4, 1996, pp. 135-142.

Popularly Buddhism well known to have consisted of two main sects: *Mahāyāna* and *Hīnayāna*. *Vajrayāna* or Diamond Vehicle, is later development of *Mahāyāna* Buddhism. Its main characteristics are: worship of Buddhist deities in various forms; the use of *mantras* (mystic syllables); use of mystic diagrams or *maṇḍala* and the practice of rituals and charms. Its philosophy is based on *Vijñānavāda* (philosophy) of Buddhism. Minor *Yānas* with no individuality such as *Tantrayāna*, *Mantrayāna*, *Bhadrāyāna* etc. owe their origin to *Vajrayāna*. The *Guhyasamāja*, one of the most important extant texts of *Vajrayāna* was written during the time of Asanga, in the 3rd c.A.D. In this text we find description of the *Dhyani* Buddhas, their *mantras*, their *maṇḍalas* their *Śaktis* or consorts. The various extensive and diversified pantheon of the *Mahāyāna* owes its origin to Tantric Buddhism or *Vajrayāna*—where in Buddha is deified and considered to be Lokottara. With the support of Pāla dynasty in East India, this cult became very strong.

Relates advent of Buddhism in South East Asia with the help of efforts of Aśoka—the great Emperor who sent two missionaries named Soṇa and Uttar to Suvaṇṇabhūmi (c.273-232 B.C). Describes in detail inscription and Iconographic evidences, such as Wat Muang inscription of eight c.A.D of Thailand; the inscription dated 1066 A.D. partly in Sanskrit and partly in Khmer found at Bahn Sabook, PangTong Chai District of north Eastern Thailand; fragmented Pimai Inscriptions dated 1036 A.D. found in the vicinity of Pimai temple and Phra inscription dated 1191 A.D.

Concludes that Vajrayana Buddhism came to S.E. Asia in the middle of eight c.A.D. In early period, prevailed mostly in Indonesia, southern part of Thailand, and northeastern part of Thailand. In the 10th c.A.D under the staunch Buddhist king Jayavarman VII of Cambodia, the sect spread all over his domain and it came on the decline when the kings of Sukhothai period accepted *Hīnayāna* Buddhism from Sri Lanka. Even then the influence of *Mahāyāna* Buddhism still remained as can be seen from the fact that king Lithai of Sukhothai made a resolution to become one of the future Ten Buddhas.-- N.K.S.

XII B- PHILOSOPHY AND RELIGION (NON-BUDDHIST)

320. Agarwal, B.K. :- *The Distribution of Natural Talents.*

IPQP, XV, No. 4, 1988, pp. 501-514.

The author of the paper critically examines the views of eminent social thinkers such as Macpherson, Rawls, Hobbes, Robert Nozick, Michael Sandel, Charles Fried, David Gauthier, Kant, Ronald Dworkin on the question whether an individual is the sole proprietor of his own person and his personal talents and accordingly free to enter into contractual relations with others solely with the motive of his personal profit and well-being or he owes in some respects for his talents to the society too and accordingly under obligation to make use of himself for the welfare of the weaker sections of the society, of course, without neglecting his personal interests. According to Macpherson, the central difficulties of liberal democratic thought from J.S. Mill to the present might be better understood in the light of possessive individualism according to which an individual is essentially the proprietor of his own person or capacities, owing nothing to society for them. This 'possessive individualism' is liberalistic and also provides doctrinal support to capitalism which undermines in many respects social justice. Rawls the author of 'A theory of Justice' has made successful effort to sever the doctrinal connection between liberalism and capitalism by making his principle of justice independent of the possessive individualism. The premises of Rawls's arguments are the arbitrariness of distribution of talents and the development of talent by active participation of society and the conclusion of this argument is that the natural talent is not the commonality.—B.L.S.

321. Agera, Cassian R. :- *Two Biblical Myths of Creation : An Exploration in Ecological Philosophy.*

JICPR, XIII, No. 3, 1996, pp. 111-126.

Ecologists, faced with the colossal ecological destruction brought about by man, have been beginning to believe that Christianity has failed us dismally in the search for sustainable development. On account of its anthropocentrism, Christian doctrine has predicated our current ecological crises. The myths and metaphors of the Bible speak about creation also. There are different theories about creation. The

proximate legacy of the enlightenment may be traced back to the indomitable Greek spirit with western culture. In the order of creation, man represent the best of God's creation. The old testament and the Pentetuch represent an interpretative history of Israel as a the theoretic people.

Modern biblical scholarship has traced to material to four primary traditions known as J.E.D.P. theory of creation which has been interpreted about creation and the creator.—D.D.K.

322. Agarwal, Ashvini :- *Śikhin the Mount of Lord Kārthikeya*.

ABORI, LXXVII, Pts. 1-4, 1996, pp. 291-293.

From various references in the various texts the author concludes that Śikhin or Mayura is the only mount of God Kārthikeya and there is no room for śivi or a śibi beast of prey a which is just a misreading of Sikhin.—P.G.

323. Agrawal, Urmila :- *Śiva and Śakti Worship in India*.

PT, XXVI, 1995-96, pp. 66-71.

The worship of Śīva and Śakti began in Prehistoric period when Neolithic man looked upon *Linga* (phallus) and the *Yoni* (the female organ) in reverential amazement as representing the creative power. The present paper highlights the various aspects of the worship of Śīva and Śakti in India. It discusses anthropomorphic and aniconic forms of Siva and Śakti. Around Śīva and Śakti religious philosophy evolved and literature and art soared high on the wings of imagination. Being so human in their appeal yet elevating in their significance, the divine couple never lost their importance in Hindu religion.—B.K.

324. Anand, Subhash :- *Tripuravadha : The Supremacy of the Yogi*.

ABORI, LXXVII, Pts. 1-4, 1996, pp. 35-66.

It is suggested that the Tripura episode is clearly a legend showing how the Devas had accepted the Śīva way after having been humiliated. This is an esoteric way of speaking about the final conquest of the three guṇas *sattva*, *rajas* and *tamasa*. Yoga proposes the cessation of the movements of the mind, so that the individual can move away from a centrifugal multiplicity and return to the centre where he can be himself. The YS also presents Īśvara as the perfect person and so the ideal yogi because he is free from the contamination of creation. Because he is steady he can be said to be perpetually heated in āsana and

for him this is easy because he is already integrated. The *Vājsaneyī samhitā* in *Śatarūdeiyā* we have the first attempt to bring together the different concepts about Rudra then popular. The reason why Śiva alone that too with just one arrow can destroy three cities that create the problem for the devas is the fact that he (Śiva) is the supreme yogi. Śiva is *pati*, the Asuras and their cities are *Lāsā* and the Devas are *paśu* and so the Pāśupata school is from ancient times a Śiva cult. The paper also deals with *Śiva praṇidhāna* : The supreme way. The practice of yoga will bring us to Śiva the supreme yogi who is life immortal. This was the boon the Asuras wanted to receive from Brahmā.—P.G.

325. Anderson, Tyson :- *Living Thinking*.

JICPR, XI, No. 3, 1994, pp. 1-24.

Radolf Steiner's understanding of 'thinking'- when it is viewed as imagination in the broad sense, as discussed by Mary Warnock is both important in itself and for its potential as guideline in doing comparative philosophy. Richard Rorty has recently expressed his interest in approaches to philosophy which might reconcile the scientific, religious and artistic aspects of life, and he has noted, moreover, that philosophical resources are to be found in novels and other literary works whose relevance has been overlooked by much analytic philosophy. Steiner's idea of thinking-especially 'living thinking' is a seminal concept that can assist us in developing such a reconciliation. For Steiner, it is living thinking which liberates people from bondage to ideas, shows in the real harmony that exists between our more humanistic concern and properly understood scientific world view, and paves the way for cross cultural on understanding. The topic has been discussed in detail giving views of eminent elites Indian as well as foreign. —D.D.K.

326. Antarkar, W.R. :- *The Date of Śankarācārya*.

JASB, LXVII-LXVIII, 1992-93, pp. 1-20.

States that the date of Śankrācārya is a very important question in his life, but it is equally complicated, controversial and finally undecided till today. Presents that varying dates proposed range from about 3000 B.C. as suggested by Śukranādī before Śrīkrīṣṇa, a principal character of Mahābhārata War traditionally dated as 3138 B.C. to pre-Christian and post christian dates as 509-477 B.C. based on Śankarācārya Mutts at Dwarka, Puri and Kanchi and the Śrngērī Mutt date as 788-820 A.D.

Out of these discussed in this paper are (i) 509 B.C. to 477 B.C. and (ii) 788-820 A.D. and/or its variations as they continue to be real contender even today with every detail on the basis of records of various Mutts and logical conclusion of scholars who dilated upon this problem arguing on the basis of foreign travelogues.

Concludes that the root of this controversy seems to lie in the tendency of western scholars whom the native scholars also followed and what at one time, was considered to be just an emotional and nationalistic outlook on the part of the traditionalists has been found to have some Kernel of truth.—N.K.S.

327. Arjunwadkar, Krishna S. :- *A Rational Approach to Vedānta*.

ABORI, LXXVII, Pts. 1-4, 1996, pp. 223-234.

Vedanta when separated from its mythological content is a thought as secular and scientific as physical and chemistry. Like every branch of science it has developed in most cases its own tools of research. The author's attempt is bound to be restricted to a few, for our thinking faculty is influenced and restricted by our cultural tradition. The search of truth is never opposed to search and happiness, one is gift of science and other of culture.—P.G.

328. Bhatt, S.R. :- *Buddhist Critique of Relation with Special Reference to Samavāya*.

JICPR, XIII, No. 3, 1996, pp. 103-110.

The concept of relation constitutes a basic plank of realistic system. Advocacy of reality of relations is as essential for realism as its denial is essential to idealism. An idealist has to do away with relations in the ultimate analysis but for a realist its maintenance is a dire necessity all through. Relations plays a significant role in epistemology, logic, ontology, linguistic analysis and in all areas of philosophizing.

A relation can no doubt be construed as internal (*svagata*) within one and the same entity as it is conceived in the Viśiṣṭādvaita Vedānta in the form of *aprthaksiddhi sambandha*, but it needs to be pondered if it would not amount to *rūpahāni* (loss of nature, as acceptance of relation within a unity would) jeopardize its unitary character. Similar other technical complication in Nyāya-Vaiśeṣika, Nyāya etc. and Buddhist philosophy has been discussed in this paper.—D.D.K.

329. Bhattacharya, Ramkrishna :- *Svabhāvavāda Vis-à-vis Materialism : A Re-view in the Light of Some Mahābhārata Passages.*

Anvi., XVIII, 1998, pp. 92-101.

In the *Śāntiparvan*, *Svabhāva* appears as a doctrine that denies both the Creator and fate and thereby come closer to accidentalism and non-causality. Historians of Indian philosophy have almost unanimously tended to accept *svabhāvavāda* as an obvious component of the materialist-school called Cārvāka, Lokāyata or Bārhaspatya. The author of this article opines that the connection between *svabhāva* and the Cārvāka is rather tenuous and has got nothing to do with the later development when *Svabhāva* and *yadr̥cchā* came to be treated as synonymous.—G.D.G.

330. Bhattacharya, R.S. :- *Identity of Hirāṇyanābha- A Kṣatriya Yogin.* Pur., XXXVII, No. 1, 1995, pp. 79-86.

From the Puranic passages we came to know that Hirāṇyanābha appeared in the dynasty of Kuśa, son of Rāma, after 15th or 16th generation. The name of the father of Hirāṇyanābha is Visvasaha as is read in the *Vāyu*, *Viṣṇu* and *Brahmāṇḍa Purāṇas*. Hirāṇyanābha was an inhabitant of Kosala i.e. Ayodhya since he was a descendant of Kuśa, to whom the kingdom of Kosala was given by Rama with its capital Kuśasthali on the table land of the Vindhya hill, he is rightly called Kausalya (Kauśalya). The *Viṣṇu Purāṇa* clearly says that Hirāṇyanābha was a disciple of Jaimini, a great yogin.

From the passages of the *Vāyu* and other Purāṇas it appears that Hirāṇyanābha was one of the promulgators of Sāmaveda-Śākhās. It is stated that Hirāṇyanābha was the direct disciple of Sukaraman in Sāmaveda, who was the grandson of Jaimini, the first promulgator of Sāmasakhās. Hirāṇyanābha is said to have composed 500 Sāma-Saṃhitās and taught them to his disciples who were afterwards called prācyā samagas.

In the *Raghuvamśa*, Kālidāsa referred to this yogin and said that he was a Kausalya, i.e. an inhabitant of the Kosala Janapada. The poet further informs us that Viśvasaha became an ascetic after appointing his son Hirāṇyanābha king of his country who ruled the Uttarakosala Janapada.

A doubt may be raised as to how a person highly devoted to songs may become a yogin of high order. The author is of the view that

sāman songs are helpful in attaining one-pointedness, which is the firm basis of all yoga practices, as has been stated in the *Yājñavalkya-Smṛti*.—G.D.G.

331. Bissoondoyal, Basdeo :- *The Six Systems of Indian Philosophy*. JIDV, VII, No. 1, 1994, pp. 63-80.

The Brāhmaṇas and the Upaniṣads developed out of the sacred books of the Hindus called the Vedas. The Brāhmaṇas teach the right performance of sacrifices while the Upaniṣads lay stress on the philosophical side of the Vedas. The Upaniṣdic teachings were generally imparted by the warrior class. The six systems have been termed as darśhanas or points of view which flourished in the 6th cent. B.C.

Sage Kapila presented the first 'point of view'. His system is known by the name of Sāṅkhya. Arthur A. Macdonull thinks that it is work of the 6th Cent. B.C. The Yoga darśana of Patañjali seems to be older than the Mīmāṃsā. The Nyāya system of Gotama belong to the 3rd cent B.C. The Vaisheshika of Kaṇāda is of the Buddhist. The Pūrva Mīmāṃsā of Jaimini and Uttara Mīmāṃsā (Vedānta) of Vyāsa (or Badarāyana) are a bit later than other systems of philosophy.—D.D.K.

332. Chakraborty, Kalyanbrata :- *Image Worship in Hinduism*. Anvi., XVIII, 1998, pp. 102-112.

The Ṛṣis of the *Ṛgveda* conceived of three types of Gods: terrestrial, atmospheric and heavenly. Important among terrestrial gods are Agni, Sāma, Pṛthu, Saraswatī (river) etc., the leading atmospheric gods are Indra, Vāyu, Maruts and Parjanya. The important heavenly gods are Varuṇa, Dyaus, Aśvins, Sūrya, Sāvitrī, Mitra, Pūṣan, Viṣṇu, Bṛhaspati, Rātrī, Yama etc. Vedic religion indeed is an insatiable quest to know reality. The priests conceived of Gods but in vague and shifting forms and did not make images for the purpose of worship.—G.D.G.

333. Chaudhury, Mahasweta :- *Objective Knowledge and Psychologism*. JICPR, XII, No. 1, 1994, pp. 1-27.

Karl Popper often talked about psychologism especially in connection with the empiricist theory of knowledge, he denounced psychologistic theories because they fall short of the requirements of knowledge (although he holds that knowledge can never be justified). His anti-psychologism is based on the working of German academic tradition. The trio discussed in this paper are : (i) to examine the

continental anti-psychologistic trends led by Kant (ii) Popper's kind of anti-psychologism and (iii) finally the issue of objective knowledge and its relation to psychologism shall be raised to examine the question whether or not an objective theory of knowledge necessarily requires to be anti-psychologistic. The theme is expounded in detail.—D.D.K.

334. Chemburkaur, Jaya :- *Concept of the Goddess Śakti Expounded in the Lalitopākhyāna.*

JASB, LXVII-LXVIII, 1992-93, pp. 103-117.

Śaktism describes the goddess Śakti as the supreme Goodess, the Mother of Universe, the *Mūla Prakṛti*, all pervading Śakti, the saviour of gods. The paper narrates how Goddess Lalitā accompanied by other manifestations fought with demon Bhaṇḍa-the enemy of the Gods and killed him as given in *Lalitopākhyāna* in the *Uttarakhaṇḍa* of the *Brahmāṇḍa Pūrāṇa*. In this myth Her manifestations included are: An army- A Manifestation of the Goddess Śakti, Cavalry; Commander of the army and Navy. Also describes : different details of war; Act of consultation-siddhis, powers of male gods as manifestations of Goddess Śakti; Mudrās; Digits of the Moon; Orders of the Goddess Lalitā and Her attributes, Local Goddesses; Tantric Goddesses; Weapons, Oceans of wine; Vidyā and Avidyā, etc. all forms and manifestation of Śakti. Concludes that through Her manifestations, Devi is brought down to the level of abstract ideas, attributes, impersonal feelings and various parts of an organic whole.—N.K.S.

335. Chenet, Francois :- *Les Sauras De L' Inde : Le Brillant Echec D' Une Identite Relligieuse Inclusiviste ? (The Sauras of India : The Brilliant Failure of a Devotionalist Religious Movement).* (French).

JA, CCLXXXI, Nos. 3-4, 1993, pp. 317-392.

In spite of so many valuable contributions made to the field of Indian Sun worship research and in spite of the tremendous progress made in our Knowledge of sun worship over this century owing to the unflagging works of scholars, Indology has indeed paid relatively little attention to this fundamental question : *why Sun-worship, which during the first millennium of the Christian era developed into one of the leading religions of northern India, did eventually vanish ?* In order to throw light on this hitherto unsolved enigma, it is of course necessary to present an adequate sketch of the origin and developmental of Sun-

worship showing the developmental sequence of this cult and dealing with the problem of the Maga influence upon indigenous solar cult, on the combined basis of textual evidence, literary references, iconography, epigraphy, numismatics, onomastics, study of Sun temple, etc. It is also necessary to determine, in the perspective of the inter-relation of cults and sects, what kind of religious group the solar sectarians did form, what was the relation of the Sauras to their social background, the caste system, whether their former ascriptive caste identity was still extant, and which were their beliefs and practices. But looking down the long corridors of history from the early stages of India's past is not enough. We ought to probe more deeply. If we want to puzzle out the enigma of the Sauras's failure, it is necessary to ask what Sun-worship has meant to those who have sought to live by it and to scrutinize the tensions, problems and dilemmas that confronted their religious identity within the context of the religious system of Hinduism. To be sure, as other devotionalist movements, the Sauras showed a predilection for an ostensibly egalitarian and emotional style of religiosity, but that their religious identity involved a paradox is also patent. Consequently the very paradox inherent in their religious identity, on a par with the interplay of multifarious factors, could have eventually conducted to the "brilliant failure" of such a devotionalist movement.—Author

336. Chinchore, Mangala R. :- *Dharmakīrti on the Distinction Between Svārthānumāna and Parārthānumāna.*

IPQP, XV, No. 2, 1988, pp. 177-188.

The distinction between *Svārthānumāna* and *Parārthānumāna* is aspectival one, according to the Buddhist. These are not two species of *anumāna* as maintained by the Naiyayikas. The Buddhist's view seems to be correct. Three problem regarding the distinction between *svārthānumāna* and *parārthānumāna* are discussed here : (i) what is the necessity of making this distinction. (ii) If the distinction is necessary what should be the manner in which this distinction be made ? (iii) what are the logical implications of this distinction ?

The difference between the two cognitions can be viewed as the distinction between direct and indirect cognitions. It is also a distinction between inferential cognition. not communicated and the inference and the inferential cognition communicated.

This distinction was first made by Dharmakīrtī. To claim that *Anumāna* has two aspects, non-verbalized and verbalized is one thing,

while to hold that they are two distinct kinds of Anumāna is quite another. Two aspects of Anumāna does not mean two distinct kinds of Anumāna is quite another. Two aspects of Anumāna does not mean two distinct kinds of it. Thus aspectual view of a Anumāna would not supply its classificatory foundation, the distinction between *Svārthanumāna* and *Parārthanumāna* could perhaps be classified saying that while the former is Anumāna fashioned and formulated, the latter is Anumāna that is articulated. The epistemic aspect is predominant in *Svārthanumāna* while communicative aspect in *Parārthanumāna*. This distinction is significant as it distinguishes between the epistemic and the methodological factors involved in Anumāna. While the emphasis in *Svārthanumāna* is on epistemic conditions, the emphasis in *Parārthanumāna* is on methodological considerations.—B.L.S.

337. Chinchore, Mangala R. :- *Dinnāga on Trikāla Parīkṣā : An Exploration into Some Avenues of His Conceptual Framework.*

JASB, LXVII-LXVIII, 1992-93, pp. 118-137.

The paper is mainly devoted to point out the important and significant role *Trikāla-parīkṣā* plays in the conceptual framework of Dinnāga philosophy and shows how its study alongwith his different works philosophically can be helpful. In three sections of the paper, the first one investigates into the present background of the philosophical studies of Dinnāga-points out some deficiencies in them and suggests an alternative mode of studying Dinnāga. The second section attempts to spell out the possible rational operative behind writing *Trikāla parīkṣā* and finds its connection with other works of Dinnāga. The last part attempts to highlight the compulsions for the study of *Trikālaparīkṣā*. Concludes that the study of *Trikāla-parīkṣā* shall provide clues direct or indirect, primary or secondary, which may become available from their study are likely to enrich and widen our proper understanding of his mature works-the *Pramāṇa- samuccaya* and his commentary on it.—N.K.S.

338. Chopra, Yogendra :- *The Significance of Professor Matilal's Logical Illumination of Indian Mysticism in His Studies of Indian Philosophy.*

JICPR, XII, No.1, 1994, pp. 79-106.

In Bimal Krisna Matilal's demise, contemporary Indian philosophical studies have undoubtedly lost their leading writer, and the Journal of Indian philosophy a founder-editor where philosophical personality shaped its present special standings as the leading journal in the field to which it is dedicated. His followers, saddened by their loss, can draw some comfort from the impressively large corpus of published writing he had left behind. Matilal broke new ground more visibly perhaps in the study of Indian logic. He has shared with almost every other writer in the area of Indian Philosophy. Aesthetics and philosophy of science have not received much attention from writers on Indian philosophy so that what is mainly at issue here is the studies of religion. The logical illumination of Indian Mysticism is the bed rock of eastern mysticism. Different types of philosophy are available in this essay.---D.D.K.

339. Colas Gerard :- *Le Yoga de L' Officiant Vaikhanasa (Yoga of the Officiating Vaikhanasa)*. (French).

JA, CCLXXVI, Nos. 3-4, 1998, pp. 245-284.

While today Hindus often doubt the spiritual achievement of the temple priests, two texts (the *Mārīcisamhitā* and the *Samurtarcanadhikarana*) bear witness to the essential role assigned to yoga for the Vaikhanasas who officiate in Vishnu temples. The *Mārīcisamhitā* include a section on yoga which is in "eight articles" and appears as a private spiritual process leading to samadhi, i.e. mystical worship of Viṣṇu with one's consciousness. This yoga has many points in common with that expounded in the *Ahirbudhnyasamhitā*, a Pāncarātra text, and in the *Yogakhaṇḍa* of the *Vāsiṣṭhasamhitā*; its devotional trend contracts however with what is described in Patañjali's *Yogasūtra*. Although the occult physiology of this Vaikhanasa yoga is not fully described, it appears as being of a particular type, different from the system of the six (or more) superposed *cakra*-s described in later yoga texts.

In addition to what he does for his spiritual gain, the Vaikhanasa temple priest uses yogic devices in public rites also. In this context, the most striking feature of the yoga is the extension of the meaning of "meditation" (dhyāna) understood as a process of "identification" (of one object with another one) and as "creative imagination": yoga in ritual appears as compensating for the scarcity of implement; it helps in

bringing about the presence of the deity into the temple-icon and adds to the complexity of the world which surrounds it.

However the difference between this public practice of yoga and the practice of private yoga remains limited : in the Vaikhanasa tradition both are included in the general concept of the cult to Viṣṇu, and the temple priest who use his personal yogic knowledge in view of the general welfare, is none the less an intermediary between the god and the common run of his devotees.—Author

340. C. Ram Prasad :- *Is the Experinced World a Determinate Totality?*

*Vācaspati on Anyathākhyātivāda and
Anīrvacanīyakhyātivāda.*

JICPR, XII, No. 1, 1994, pp. 107-132.

Vācaspati's commentary, Bhāmatī, on Śankara's *Brahmasūtra-bhāṣya* represents a major attempt to give a consistent exposition of some of the central tenets of Advaita philosophy, which in Śankara's own work tended to be started in a cryptic and sometimes ambiguous manner. Any theory own metaphysics of objects and cognition would have to say more about error. Vācaspati attempts not only to develop a theory of error for the purpose of the possibility of cognition without an appropriate object (in error), but also eventually to find enough in this explanation to substantiate the original Advaitic thesis on the nature of the order of objects. The author of this article shall look at the consequences that Vācaspati's critique of Nyāya's theory of error has for the Advaitic claim that the world is indeterminate in some sense. Some technical terms have been discussed in detail.—D.D.K.

341. Dubey, D.P. :- *Significance of Ritual Bath at Prayāga.*

Pur., XXXIII, No. 1, 1991, pp. 72-86.

Pilgrimage is considered as an alternative to religious practice by means of Vedic sacrifices. An inseparable relation binds *tīrtha* to *thirhayātrā*. The Puranic mātmyas describe different religious observances that are to be fulfilled at the beginning and during the *tīrthayātrā*, but also that which are to be fulfilled in the sacred place. A *tīrtha* is considered especially appropriate for the performance of such religious rites as *homa*, *pūja*, *srāddha* etc. The *Mahābhārata* advises tapas in Puṣkara, give gifts on Mahalaya and should embrace death on the Bhṛgutanga mountain. Prayāga, Gayā, Kurukshetra and Kashi are most sacred places. Special sanctity is attached to bathing at Prayāga. It

earns various rewards and the whole title describes the importance of this tīrtha as it has the sangama of the Ganga, Yamuna and Saraswati.—D.D.K.

342. Daniel, S.C. :- *A Rejoinder to Rajapaksa*.

IPQP, XV, No. 4, 1988, pp. 563- 566.

This answers some of the objections raised by Reginton Rajapaksa to the author's paper- "The problem of Identity of objects in Hume's philosophy" published in Indian philosophical quaterly, XII, No. 2, April 1985.

Rajapaksa is critical of Hume for failing to provide a criterion for identity of objects. According to the author this criticism is unwarranted because it is based on Rajapaksa's erroneous view that Hume's theory is constructive. By treating instructiveness and destructiveness as two mutually exclusive concepts, Rajapaksa commits another error. Hume's analysis of identity is destructive in that he insists that no serial identity statement can be strictly true.

In conclusion, the claim that Hume's theory is truly instructive not merely to the upholders of the doctrine of the traditional empiricist philosophers but to all students of philosophy is reasserted.—B.L.S.

343. Das, V.C. Narayana :- *The Integral Humanism of Śrī Nārāyaṇa Guru*.

VUOJ, XXXVII, Pts. 1-2, 1994, pp. 81-90.

The philosophy of Vedanta is regarded as the quintessence of Indian thought. Although this system found its complete and final form in the hands of Śaṅkarācārya, for centuries it remained confined to a few privileged philosophers and saints. The whole emphasis was on its theoretical and transacental aspects. But a number of humanistic philosophies which are rooted and grounded in religious traditions of India have been expounded by modern thinkers is Raja Rammohan Roy, Swami Vivekananada, Tagore etc. Śrī Nārāyaṇa Guru was one of the greatest saints who represented this trend in Kerala. He tried to give expression to a genuine form of 'Religious Humanism' based on the Philosophy of Vedanta. He was born on 20th August, 1854 at Champazhanti, near Trivandrum. He was a great luminary and his contusion is available in this article.—D.D.K.

344. Dash, Subhash Chandra :- *Samaya : The Word-Meaning Relationship in Nyāya- Vaiśeṣika System.*

JOIB, XLI, Nos. 1-2, 1991, pp. 57-66.

The author has discussed about the relation between a word and its meaning or referent. Naiyāyikas say the knowledge of the meaning of a word is based upon *samaya*. It is true that there is a relation between the word and its referent and that relation or *Śakti* is called *samaya* and that is a process or rule (*niyama*) which restricts the denotation of words. According to which it is regulated that such and such meaning is understood from such and such word. Such relation of word and meaning is called *samaya* and is the ordinance of God.

Vaiśeṣikas also accept that there is a relation between the word and meaning. Śankara Miśra explaining a Vaiśeṣika sūtra says that *samaya* is the desire of God. This relationship is known by the use of by older people or Āpta-Purusa or through analogy.

Thus the relation of word and meaning cannot be accepted as *vyāpati*. It is called *samaya* or *Śakti* which is used by Navya-Naiyāyikas. Vācaspati Miśra identifies the *samaya* as *Īśvarasanketa*. However, Śankara Miśra opines that a word has a natural capacity to express its meaning and it also has another acquired capacity called *sanketa* to express its meaning.--K.C.V.

345. Dastagir Ghosh, Koyali :- *The Fact- Value Dichotomy.*

IPQP, XV, No. 4 1988, pp. 545-552.

The question of fact- value dichotomy or the question of autonomy of morals which means a distinction between 'is' and 'ought' or fact and value and a distinction between descriptive judgement and evaluative judgments is being studied by making references to the theories of Ayer, Stevenson and those who had made basic distinction between factual judgments and value judgements and have denied the possibility of deriving 'ought' from 'is'. Reference is also made to the views of MacIntyre who argues that the doctrine of 'ought' from an 'is' 'develops only when 'man' ceases to be a 'functional' concept, when the concept of man does not refer to any purpose of function which man is supposed to carry out. The author concludes that the arguments advanced both for and against the doctrine of the autonomy of values seem to be equally convincing when they are considered separately within their own contexts. The valuation takes place in interpersonal relations which form society or community. While making value- judgment an individual

has his own preferences on the one hand and the restraints imposed by the inter-personal framework of reference on the other. He can not ignore the demands of either.—B.L.S.

346. Daya Krishna :- *Indian Philosophy in the First Millennium A.D. – Fact and Fiction.*

JICPR, XIII, No. 3, 1996, pp. 127-136.

Six systems of Indian philosophy are Nyāya Vaiśeṣika, Yoga, Sāṅkhya and Vedānta. These are divided into two parts viz. orthodox and unorthodox which are supposed to be translations of the terms 'āstika' and 'nāsika' generally used by Indians to describe these systems. It is little realized that, such a viewing philosophy in India is merely to accept uncritically the way philosophical scene in India was perceived by a particular set of thinkers belonging to a certain tradition of philosophizing which they thought was derived from the Vedas.

The Buddhists and Jains have criticized the Indian philosophy as heretic. On the other hand, the Jains always describe the other schools of philosophy as propounding partial perspectives of the total truth which they alone have captured in their view of reality as being essentially multifaceted in character.—D.D.K.

347. Dhaky, M.A. :- *A Propos of Dharmasuri- Gunacandra Encounter.*

JASB, LXVII-LXVIII, 1992-93, pp. 138-147.

States that doctrinal disputation between the Śvetāmbara Ācārya Vādi Deva Sūri of Bṛhad-gaccha and the Digambara dialectician Kumudacandra of Kaṇṇādeśa of at the court of Caulukya Jayasimhadeva (1095-1144 A.D.) in Gujarat has been recorded in considerable detail in western Indian medieval Jain literature of the Śvetāmbara sect. As compared to this little has been said by the historians about the contemporaneous debate that took place at the court of Cāhamāna Arjorāja in Ajayameru (Ajmer) which involved Vādindra Dharma Sūri alias Dharmaghoṣa Suri of Rāja Gaccha of the Śvetāmbara church and Paṇḍita Guṇacandra, perhaps of the Māthura or Kaṣṭhā Sangha of the Digambara Church. In both the events the Śvetāmbara side has been reported to have emerged victorious. The earliest literary notice on the Ajmer contest between the churches is available in the *Mudrita Kumudacandra prakaraṇa* a play in Sanskrit by Yaśaścandra.—N.K.S.

348. Deshpande, B.Y. :- *Hume's Fork Related to Some Logico Epistemo Logical Distinctions in Philosophy.*

IPQP, XV, No. 4, 1988, pp. 553-562.

The paper is an attempt to analyse and to relate Hume's distinction between relations of ideas and the matters of fact to some of the familiar distinctions of analytic synthetic and a priori and empirical and necessary and contingent truths. Historically the third is associated with Leibniz, while the first two are associated to Kant.

Section IV of Hume's Inquiry begins with a distinction between 'relations of ideas', and 'matters of fact'. Of the first kind are the sciences of Geometry and Algebra and Arithmetic. This includes every affirmation which is either intuitively or demonstratively certain. Matters of fact are not ascertained in the same manner and the evidence of their truth is not of a like nature with the foregoing. The contrary of every matter of fact is possible.

Hume's treatment of knowledge and probability in the treatise corresponds to his distinction between 'relations of ideas' and 'matters of fact'.

Hume's characterization of relation of ideas that they can be known by the more operation of thought suggests that this distinction coincides with that between a priori and empirical propositions. However, Kant's distinction between a priori and empirical propositions is a bit different as in Kant's system a proposition may be a priori and yet admit of a denial without any contradiction. A priori proposition according to Kant may be synthetic too. Therefore it would not be correct to say that Hume's distinction coincides with the Kantian distinction between a priori and empirical propositions.—B.L.S.

349. Evangeliou, Christos :- *On Western Rationality and Its Alleged Relation of Aristotle.*

JICPR, XII, No. 1, 1994, pp. 49-78.

The history of ancient Hellenic philosophy is like the old Hellenic Pantheon, in which the names of Greek gods have been replaced by the names of great philosophers such as Thales and Anaximander etc. 12 pairs. Of these pairs, Plato and Aristotle is perhaps the most famous and influential pair.

Some historians tend to emphasize the similarities between the two philosophers and following A.N. Whitehead's characterization of the history of western philosophy as nothing but a series of footnotes to

Plato. On the other hand, those who want to stress the points on which the two philosophers differ, face the question of how to evaluate the respective merits of Plato and Aristotle. The questions are for example: which is better, the Platonic or the Aristotelian philosophy ?. Similar other question and their answers have been revealed in the article.—D.D.K.

350. Evangetiou, Christos :- *Ancient Hellenic Philosophy Between East and West.*

JICPR. XII, No. 2, 1995, pp. 27-38.

The author is an inquisitive student of philosophy of modern British and German scholars and wants to appropriate ancient Hellenic philosophy as part of what they call 'western philosophy' and oppose it to philosophies of the East. During his trips to Greece and India, he was surprised to discover that even these non-northern and non-western people have incritically accepted the above claim and artificial division. Moreover, he encountered great resistance initially from Greeks and Indians when he tried to tell the truth. He remarks that the appellation 'western' is a misnomer, when it is applied to ancient Greece in general, and especially to Greek philosophy which, on the balance of the 'West versus the East' conventional division, has historically inclined invariably towards the East. A welcome light has been exhibited on different notions of Philosophies in the world.—D.D.K.

351. Gandhi, Ramchandra :- *What We Do and Say in Saying And Doing Something.*

IPQP, XI, No. 2, 1984, pp. 145-160.

Ausline's notion of what we do in saying something also known as the notion of performative utterance has been a topic of discussion in recent philosophy without going into the critical discussion of this notion, the author here asks whether there is any one very general kind of non-trivial thing or action we do in saying anything at all. The author believes that there is a substratum of ritual performance, an abiding vāhaāna of all meaning in communication.

The minimum thing that we do in saying anything is to rise above the casual power of the past. Language is the explicit self-consciousness of freedom.

The author further develops the notion of what we say in doing something the exact opposite of Austinian notion of what we do in

saying something. Here the author brings in the teaching of Śrī Ramaṇa Maharshi of the Advaita Vedānta, the Bhagavad Gītā in order to propound the notion that being silent, though apparently a simple act, is fact in the most difficult one to be accomplished and when it is accomplished it becomes the most eloquent one.—B.L.S.

352. Gangopadhyay, Sarbani :- *The Almighty : Does he Exist ?*

Anvi, XV, 1994-1995, pp. 25-29.

The concept of God in Indian philosophy is a much debated question. There are arguments for and against the existence of God. In his *Sarvadarśanasamgraha*, Mardhāvacarya has discussed sixteen different schools of philosophy. But all of them a few are not full fledged philosophies at all. In this paper the author has discussed only nine schools of which three do not believe in the validity of the Vedas while the other six branches believe in the validity of the Vedas. Of the three schools i.e. the Cārvākas, the Jainas and the Bauddhas the Cārvākas hold the foremost position of the non-believers. They do not accept any source of knowledge (pramāṇa) other than perception. Views of the remaining philosophies are discussed in detail in this essay.—D.D.K.

353. Geoffroy, Eric :- *Le Voile Des Apparences, OU La Double Vie Du Grand Cadi Zakariyya Al-Ansari (The Banality of Appearances or the Double Character of the Safi Chief Cadi, Zakariyya al Ansari (French).*

JA, CCLXXXII, No. 2, 1994, pp. 271-280.

The spiritual type of the *Malāmatī* is usually known as a character who struggles against hypocrisy by doing blameworthy actions. But there is another kind of *Malamatis*, who seek to be transparent in their society and to conceal their holiness behind the banality of appearances : the way chosen by Zakariyya al-Ansārī (d. 926/1520) was the teaching jurisprudence and fulfilling the high social function of Safi Chief Cadi.—Author

354. George Karu, S.J. :- *Epistemic Justification and the Possibility of Empirical Evidence.*

JICPR, XII, No.1, 1994, pp. 29-48.

Two philosophical theories have been elucidated and expounded in this article. Epistemology means the theory of the method or grounds

of knowledge and empirical means based on observation and experiment. Since knowledge is traditionally analysed in terms of justified and true belief, the epistemology is conceived as one of the justifying belief. In the empiricist tradition, the required justification, must ultimately be based on the experience. However, justification and experience are such vague and ambiguous concepts that they tend themselves to different interpretations. belief is ambiguous between the act of believing and the object of believing, i.e a proposition. It is the act that is justified and since an act must belong to a person, it is the person who is justified. In the second sense, what is justified is the belief. A person may hold a certain belief for the wrong reasons and hence not be justified, though his belief may be quite reasonable one. The topic is discussed in a very fascinating manner.—D.D.K.

355. Gilliot, Claude :- *Mythe, Recit, Histoire Du Salut Dans Le Commentaire Coranique De Tabari*(*Myth, Recit, History of Salvation in the Koranic Commentary of Tabari*). (French).

JA, CCLXXXII, No. 2, 1994, pp. 237-270.

In analyzing some motives of the Koranic commentary of the exegete, theologian and historian Abu Ga far at Tabarī (ob 310/923), the author focuses on the relation between myths and legends, narratives and the history of salvation in the Islamic religious representations. The theme of God Master of life and death is studied here through three apologues : i). the believer and the non-believer despot; ii). The destroyed city and miraculous sleeper; iii). The four birds.—Author

356. Gokhale, P.P. :- *Karma-Doctrine and Freedom*.

IPQP, XV, No. 4, 1988. pp. 529-544.

Karma-doctrine which is one of the basic philosophical doctrines of Indian philosophy accepted by all systems of Indian philosophy except Cārvākas has been critically examined. The author finds this doctrine philosophically that untenable. He rejects Tilak's solution of the problem of freedom in the context of the karma-doctrine. He sees a sort of paradox in the Karma-doctrine. The Karma-doctrine as a factual causal law of actions, the present actions being determined by past actions, does not admit freedom of action. But as a moral principle which means that a man deserves the fruits of his actions only and so is also responsible for them implies human freedom. According to the

author, this is the paradox in this doctrine and for him there is no solution of this problem. Hence he rejects the karma-doctrine.

Regarding Karma-doctrine, the Advaitins and the Naiyāyikas and the Vaiśeṣikas explain freedom in different ways. B.G. Tilak is presented as an Advaitin and his solution of human freedom by his distinction between Māyāśrṣṭi or Karmaśrṣṭi and Brahmaśrṣṭi is found unsatisfactory.

The author thinks that the theory of action is consistent only with the Nyāya- Vaiśeṣika theory of Self.---B.L.S.

357. Goswami, Chinmoy : *In Quest of Objectivity : A Post- Colonial Defence.*

JICPR, XII, No. 2, 1995, pp. 1-12.

The long march on the road to human civilization from the days of cave-dwelling to the multi storeyed flats is a witness to the tireless efforts to the human intellect to disambiguate its own ambiguous existence, to find some necessity amidst contingencies, to find a cosmos amidst a chaos. In the vast universe human being, even as a species, occupy a tiny fragment of space. But human intellect has not only been able to comprehend the vastness of the universe but also the enormous emptiness within one invisible atom. The whole process of this gradual search and research has been discussed in this paper.—D.D.K.

358. Gupta, Sudhir Kumar :- *Rishi Dayananda as a Vedic Commentator.*

JIDV, VII, No. 1, 1994, pp. 115-126.

Dayananda was a sturdy ecclesiastic and connoisseur of scriptures. His work covers all the fields of human activity-religious social, political and literary. He is the best known as a social and religious reformer though his merit as a vedic commentator and philosopher is perhaps greater than as a social and religious reformer. He discarded the purāṇas as profane and immoral and denounced idol worship and gurudom as evils. He is the author of a number of books, chief of which are :-The *Satyārtha-prakāśa*, The *Rgvedādibhāṣyabhūmikā*, an introduction to his then intended commentary on the four Vedas, The *Yajurveda- bhāṣya* and the *Rgveda bhāṣya* (up to VII, 61,2). Dayānanda's work is epoch making. His is a marvellous achievement in the field of vedic interpretation since it has showed many naughty problems.—D.D.K.

359. Jani, A.N. :- *A Brief Outline of the Evolution of the Śakti Stotras (Vedic, Epic and Purāṇic Period).*

Samā, II, No. 1, 1993, pp. 23-28.

The antiquity of the Śakti-stotras can be traced back to the Vedas. The Rātri-sūkta, the Vāgāmbhṛṇi-sūkta and the Śrī-sūkta of the R̥gveda are the precursors of the later concept of Śakti. The Pṛthivī-sūkta of the Atharvaveda has identified with mother. The Kenopaniṣad refers to Umā Haimavatī and the Muṇḍakopaniṣad gives the names such as Kāilī and Karālī as the names of the tongues of Agni.

The MB gives give us two Durgā stotras, one by Yādhiṣṭhira and other by Arjuna. The Harivaṃṣa gives four stotas of Yoganidrā Ārya Pārvatī and Kumārī. Many Purāṇas gives stotras addressed to different goddesses, the most important of them is the Durgāsaptaśatī of the Mārkeṇḍeya Purāṇas. The classical authors have composed their śakti stotras in their epics and dramas. Thus there is a vast ocean of śakti stotras in the anthologies.—D.D.K.

360. Javadekar, A.G. :- *Ādi Śankarācārya.*

JOIB, XLII, Nos. 3-4, 1993, pp. 173-187.

This commemoration was published by Government of Gujrat, Gandhinagar in 1992 to celebrate the 12th century of the birth of Ādi Śankarācārya accepting that his birth was in 788 A.D. and lived upto 820 A.D. The coloured picture of Śankarācārya, his four disciples and his famous "Narmadāṣṭakam" is given in this volume. The governor of Gujrat in his message has paid glowing tributes to the multifaced personality of Śankarācārya whose message was of integration, enlighten- ment and Advaita. As many as 50 articles from India and abroad have been published in this volume.

The date of the Śankarācārya has been discussed. Dr. George Victor and some other scholars consider the date 788 to 820 A.D., is the correct date, on the other hand S.D. Kulkarni, giving documentary evidence concludes that the correct date is 509 B.C. to 477 B.C.—D.D.K.

361. Jena, S. :- *Development of a Theory of Creation.*

Pur., XXXVII, No. 1, 1995, pp. 27-37.

As all thoughts are ultimately traceable in the Vedas, this concept of Creator's body being divided into two parts-male and female is found out, first of all in the Bṛhadāranyaka Upaniṣad in a rudimentary

form. Here we are told that the Ātman alone existed in the beginning. He had no delight because he was alone. He desired a second. He was as large as a woman and a man closely embraced. He thereupon split himself into two parts—male and female. He copulated with her. Therefore human beings were produced. When the female noticed that the male was her producer and yet her lover, she transformed into a cow to hide from him, whereupon her divine partner became a bull, the woman then became a mare, while the male became a horse, she became a she-goat, the other a he-goat, finally a ewe, when the other became a ram. It was thus, that all the goats and sheep and all things that exist in pairs down to the ants were born.

The Purāṇa Pañcalakṣaṇa, the compilation of Purāṇa texts on five characteristics topics of sarga, pratisarga, vamsa manvantara and vamsānucarita goes a step further when it takes up this Upaniṣadic idea of primal self dividing his body into male and female. When the seven mind-born sons produced offsprings, but those offsprings did not multiply, the self born lord Brahmā divided his body into two parts one half male and the other half female. He begot on her different creatures of the world. It is through his union with her that he produced different creatures of the world. In referring to the two divisions of Brahmā's body the redactor of the purāṇa texts like Vāyu, Brahmāṇḍa, Kūrma and *Linga* speaks of Śatarūpā. Śatarūpā born of half the body of Brahmā practised several austerities for a million years and had Svayambhuva Manu, the first man born of Brahmā as her husband. From the first union of this couple which took place in the beginning of the Kalpa were born two sons named Priyavrata and Uttānapāda and two daughters-Prasūti and Akūti.

We find a still more developed form of this theory of creation in the first account of Vamśa of the Purāṇa Pañcalakṣaṇa. It states creation began from Brahmā. Brahmā divided himself into two parts male and female. The male part was Manu Svayambhuva and female part was Śatarūpā. And with the union of Svayambhuva and Śatarūpā maithunī Sṛṣṭi took place.

We see how the concept of self dividing itself into two parts in the Upaniṣadic period has been transformed into two divisions of Brahmā's body in the Purāṇic age and how it has developed stage by stage.—G.D.G.

362. Jha, Damodara :- *Durgātattva Vimarśa (Goddess Durgā : An Analysis). (Hindi).*

Śod. Pat., VL, Pt. 1, 1994, pp. 40-46.

The paper brings home to the reader that Durgā is Ādi Śakti. He has quoted various references to authenticate his view about non-duality pertaining to Ādi Śakti. Later on he successfully tries to justify that a devotee dedicated to non-duality of Ādi Śakti is relieved of all the delusions by establishing his faith in omnipresence, Omnipotence and Omniscience of Ādi Śakti.—I.S.

363. Jha, V.N. :- *Nyāya-Vaiśeṣika Theory of Meaning.*

ABORI, LXXVII, Pts. 1-4, 1996, pp. 281-284.

The author is going to present here what the Nyāya-Vaiśeṣika system has to say on the notion of meaning. There are as many referents as many words to refer to them. The world of experience may be internal like happiness, unhappiness, desire, cognition and the like as well as external like earth, trade, flower, smell and the like. A listener needs the same language to understand the speaker to come to the same world of the speaker. There are primary meaning and secondary meanings. The Nyāya-Vaiśeṣika accepts a straight line relation as follows.

A-----B

A= expressive (vācaka) form

B= meaning or referent

The primary or secondary meanings are nothing more than the referents excepting the fact that they are designated so in the context of remembrance arising from morpheme on the basis of knowledge of a relationship between the morpheme and what it stands for.—B.L.S.

364. Jhingran, Saral :- *Theism and Monism – Reconciled in Absolutistic World View.*

IPQP, XI, No.2, 1984, pp. 217-228.

Theism and Pantheism are opposite theories regarding God, world and relation. They can be reconciled in Absolutistic world view. According to theism God is other to the soul. He is transcendent to His creation. Pantheism seeks its Divinity within the world by equating nature with God. It is opposed to theism because it denies transcendence of God to its creation. According to Absolutism. God or the Absolute is conceived as the ground and the world as appearance on it. It is,

therefore, transcendental to the world but not in the spatio temporal sense as conceived by theism. The absolutistic monism can be so developed that it includes theism instead of negating it. This view is expressed in the Puruṣa sūkta in the Upaniṣads and also in Bhagwad Gītā.—B.L.S.

365. Joshi, H.M. :- *Reflections on Jain Metaphysics and Ethics*.

JOIB, XL, Nos. 1-2, 1990, pp. 11-29.

The author has discussed some major points regarding the Jain Metaphysics and Ethics-i). Doctrine of *Naya*, i.e. to reconcile the prevailing extremes and divergent views of the nature of Reality. ii). *Anekānta-vāda*-an ontological doctrine masking an approach to several dimension of reality.

In ethics, doctrine of *Ahimsā* (non-violence) was developed, not only for individuals but also for collective society. Principle of *Aṇuvrata* also has been made popular for the masses.

The pure consciousness is disturbed by the inflow of *Karma*. In this regard after discussion he refers to the view point of Ācārya Kundakunda. When a *Jīva* has risen to Samadṛṣṭi-proper vision, inflow of *dravyakarma* ceases to come in Ātman. Principle of *Pudgala* is the store-house of *karmas* of the individual. It stores the past deeds and determines the future birth of that individual, hence it is not foreign to the true self which is pure and full of knowledge.—K.C.V.

366. Kak, Subhash :- *A Note on Caste*.

ABORI, LXXVII, Pts. 1-4, 1996, pp. 235-240.

There was no caste system based on birth in the vedic times. In *Brahma Purāṇa*, two people were first Vaiśya and then they became Brahmana. Hindus do not have hierarchical caste system. However as in societies elsewhere in the world, there are communities which are more powerful than others. In rural areas, the landholding community is dominant which in urban India, the communities are to be viewed primarily as ethnic groups.—P.G.

367. Karmay, Samten G. :- *L'Homme Et Boeuf: Le Rituel De Glud (Rancon) (Man and Spirit of the Glud Ritual (Rancon). (French)*.

JA, CCLXXIX, Nos. 3-4, 1991, pp. 326-381.

The notion of *glud* (ransom), present at different levels in many Tibetan rituals, is based on that of an "exchange" or "gift" offered in

order to recover what is "seized" by a spirit, or to divert the effects of dissatisfaction on the part of supernatural beings. In this ritual of "exchange" and reciprocity between man and spirit, the efficient, occupies the position of a mediator.

Travellers to Tibet and scholars at the beginning of the century believed they encountered the ritual practice of banishing "scape-goats" in Tibet. However the idea of a "transfer of one's wrong or evil to another", which animates the Bible myth, has no connection with this Tibetan ritual.

The ritual *glud* was practised in the period of the Tibetan Empire, i.e. from the 7th to 9th centuries as it is attested in the documents, the officiants are always the *bon* and the *gshen* as in later texts of the Bonpo tradition, but the divinities invoked in these early documents are mostly mountain spirits. The offering made to these spirits are mostly plants, cereals and other substances which in later texts concerning the ritual became substitutes for the different parts of the body of the person for whose benefit the ritual is performed.

One of the most spectacular example of this ritual was known as *Glud-gong royal po* in which ceremony a man is led out of the Lhasa city as an offering to the divinity *Pe-har* whose principal residence is found in *bSam-yas*, the first Buddhist monastery in Tibet. This ceremony which was carried out annually in Lhasa until 1959 echoes the myths of the first King *gnya'-khrig* *Tsan-po*, the mythical founder of the Tibetan nation.—Author

368. Karmay, Samten G. :- *Les Dieux Des Terroirs Et Les Genevriers : Un Rituel Tibétain De Purification (The Land Deities and the Juniper Trees: A Tibetan Ritual of Purification)*. (French).

JA, LLXXXIII, No. 1, 1995, pp. 161-207.

The notion of ritual purification reveals itself as one of the fundamental elements that constitute Tibetan indigenous culture. In its popular form, it is a daily practice and found amongst all the people of Tibetan culture to this day with a varying degree of interpretation concerning its ritual significance.

Its liturgical version is performed only by special practitioners. However both forms of this purification ritual have the same objective to purify defilement resulting from improper actions that men commit and which affect their well being as well as the purity of their ancestral

deities. This purification ritual is further connected in its mythical component with the origin myths of the first celestial king, the mythical founder of the Tibetan nation.—Author

369. Kashinath Hota :- *Śaśadhara on Arthāpatti*.

JOIB, XXXIX, Nos. 3-4, 1990, pp. 197-206.

Śaśadhara in his *Nyāyasiddhāntadīpa* has dealt with twenty six vādas. One of them 'Arthāpatti' has been discussed and examined by the author. Mīmāṃsakas and Advaitavādins accept *Arthāpatti* as a distinct means of valid knowledge (*pramāṇa*). Śaśadhara being a new logician has mainly presented the argument of the Prābhākaras (Mīmāṃsakas) and then refuted them from the stand point of the Naiyāyikas and concludes-It is one and the same process of generating a true cognition, call it *anāmana* or *arthāpatti*. Hence, to consider it a separate *pramāṇa* is not reasonable.—K.C.V.

370. Kellens, Jean :- *L, Ame Entre Le Cadavre Et Le Paradis (The Soul Between the Dead Body and the Paradise)*. (French).

JA, CCLXXXIII, No. 1, 1995, pp. 19-56.

The article is about the process and the speculative basis of the Mazdean access to the hereafter. The first part explains the mechanism of loosing and recovering two mortal faculties, sensorial perception and mobility. The second part shows how adherence to Aša(artavan) and eschatological serenity (*siyati*) are two features of the human being acquired during his lifetime and definitely obtained in Paradise. The third parts deals with the meeting of the *ruvan* and the *dayana*, conceived as a marriage between the masculine soul and the feminine soul of an individual. In terms of comparative mythology, these conceptions can be related to the close connection between the Iranian *dayan* and the Indian goddess Uṣas.—Author

371. Krausz, Michael :- *Three Meditations on Oneness: Conversations With My Selves*.

JICPR, XII, No. 3, 1995, pp. 39-96.

In the spring of 1992, the author was fortunate to have two converging yet opposing sorts of experiences issues that have preoccupied the author since early childhood. These were some religious questions that arose from a background in religious Judaism and then were secularized in his more adult life.

The author was privileged to have had some illuminating discussions with a number of Buddhist monks, including Dalai Lama in Dharamasala, Swami Shyam at the International Meditation Institute in Kulu, Michael Krausz Dhammananda Bhikkhu of Bangkok etc. There were three meetings with different elites on meditation which have been elaborately related in this paper.—D.D.K.

372. Kulkarni, Nirmala :- *Āratī- A Developed Form of Ārātrika*.

JASB, LXVII-LXVIII, 1992-93, pp. 163-176.

Āratī is a religious term and has the following connotations : (i) Particular vessel or lamp (ii) A plate used for waving-lamp, betel nut, rice grains etc; (iii) an act of waving the lamp and; (iv) Peculiar hymns recited at the *Āratī* rite where in (a) waving of lamp is the main feature and is performed at night; (b) accompanies sound of conch or brass bell (c) Stotra/ *Āratī* hymns are recited simultaneously and (d) it is performed in front of idols. The author thanks for the suggestions about etymological travel of the word made by Prof. Mehendale for vital and fruitful discussions on the word under focus. Includes detailed description of the rite *Ārātrikā*; chronology and synonym of *Ārātrikā*; correspondence of *Ārātrikā*, and *Āratī*-both ritual and etymological. Concludes that in this paper an attempt has been made to establish link in between *Ārātrikā* and modern rite *Āratī* in the Indo-Aryan group word *ārātrikā* has travelled as *ārāttīya-ārātīya* to *āratī* and finally the word *āratī* is found in almost all modern Indo-Aryan languages.—N.K.S.

373. Lal, R.B. :- *Gospel of Vibhūti, the Superexcellence*.

VP, XLVIII, Nos. 3-4, 1986, pp. 33-39.

Vibhūti Yoga of Gītā is the spring of the paper. Gītā has described the celebrities in all walks of life but not the mediocre or routine workers. This is the Gospel of superexcellence—a clarion call to all aspirants to acquire greatness and glory by their golden deeds. Vibhūti yoga depends merely upon Karma-Yoga. Vibhūti yoga is a natural corollary of Karma Yoga. Author presents so many examples of aspirants like Edison, Madame Curie, Tolstoy etc. Paper describes the lofty aspiration, powerful interest, hard work and proper inspiration as main factors to acquire Superexcellence. Although, all round excellence is very difficult to attain but every one can acquire mastery in a particular

field of knowledge. ARISE, AWAKE ! STOP NOT TILL THE GOAL IS REACHED.—S.K.S.

374. Liberman, Kenneth :- *A Case for Convergence in Tibetan and Vedāntin Meditative Practices.*

JICPR, XI, No. 2, 1994, pp. 55-68.

In his commentary to Candrakīrti's Prasannapada the founder of the Tibetan Galung tradition Tsang Khapa (1357-1419) discusses the calm abiding meditation of Hinduism. He displays some respect for their meditative achievements but considers them to be lesser accomplishments than those of Buddhists because of their incapacity to overcome the innate predisposition (vāsanā) for emotional afflictions that arise from a belief that phenomena inherently exist. The meditative practices of the Hindus establish some peace of mind, but such a peace as is provided by Hindu meditative practices is not considered to be enduring.

On the other side, followers of the Vedānta tradition are of what they believe to be the nihilistic and hedonistic meditative practices of the Tibetans. The views of western scholars also have been discussed in this paper.—D.D.K.

375. Mansharamani, D.M. :- *Upaniṣads, the Innermost Scientific Truth*
II.

VP, XLVIII, Nos. 3-4, 1986, pp. 23-32.

In the first part of the paper, it was explained that the ancient Indian scientists were well conversant with the Quantum Theory. In this part, author comments that current research work done on this theory is praise-worthy, but the scientific teachings of Upaniṣads are boundless. According to Vedānta, the unattached person (thou) in body is pure, immortal quanta. Hence, thou is equated with *tat* (Brahman). Rising from bodies, the embodied puruṣa unites with pure, immortal *tat brahman*.

According to Scientists, energy and matter are the two fundamental realities of world creation and there is no such independent reality as puruṣa. Puruṣa is just behaviorism of particles in variety of ways; its basis is physical.

Sāṅkhya and Vedānta opine that puruṣa and prakṛti are two different scientific factors involved in world creation. Puruṣa is the pure, immortal quanta; embodied in impure and mortal prakṛti body. Accordingly, puruṣa is a separate scientific principle and a separate

science in itself. According to Vedānta, this universe is the work of both puruṣa and prakṛti; with either of them alone there is no world-creation. Puruṣa supports all primary and secondary qualities of prakṛti. Such knowledge of puruṣa and prakṛti with guṇas, is the right path of *paramapada*.—S.K.S.

376. Mauclaire Simone :- *L' Etre, L' Illusion Et Le Pouvoir (The Subject, Illusion and Power)*. (French).

JA, CCLXXX, Nos. 3-4, 1992, pp. 306-400.

With the exception of some pioneering works, it has been quite common to consider ancient Shinto as a State religion perpetuating reworked mythology and rudimentary animism common to wide spread folk beliefs. This view of Shinto is undoubtedly due to several factors : the abusive generalization of the concept of popular religion by folklorists on the one hand, and the reaction of historians to recent history on the other hand; to which should be added social change due to the (cultural revolution) of the meiji Era, the rarity of field-work associating history and ethnography, and the virtual lack of cognitive research devoted to the subject of Far- Eastern religions as an historical construction of representations available through ritual traditions. Here I present for the first time materials concerning the traditional and esoteric school of *Izanagiryu*. My field work was carried out in Kochiken, Kamigun, Monobe-mura during the winter of the years 1983 and 1984, but the data are related to a wider selection based on field works in other areas in Japan. The *Izanagiryū* corpus is apparently a specialized knowledge inherited by various corps of ritualists in Japan in medieval society. In choosing to analyze the key concept of *kōjin/misaki*-the conceptualization of the unknown the paper presents two major developments : in the first part, we show through semantic analysis how this operational concept of Shintō ritual theory is related to traditions found in the first Shinto writing dating from the VIIIth century; in the second part, the construction of metaphor and the process of the objectivation of *kojin/misaki* is studied in relation to a *Izanagiryu*'s ritual, known as *mikogami no toriage kagura*. Since the analysis originally started from empirical investigation of almost unknown subject to arrive at a formulation of the problem in terms of cognitive construction, the paper aims in the first place to give data justifying further theoretical research.—Author

377. Mehta, R.P. :- *Kṛṣṇamiśra and Cārvāka*.

Samā, VI, 1996-1997, pp. 48-53.

In Madhyapradesha, Khajuraho, the Chandella King Kirtivarman has regained his sovereignty. Gopal Samant, his chief general, suggested his preceptor Kṛṣṇamiśra to write a play to commemorate the victory of the king. Ācārya composed a play *Prabodha Candrodāya* in six acts. The play was enacted in 1065. A.D. in a victory-festival organised by the king. We find allegorical poetry in Indian literature. The most famous amongst the dramas is *Prabodha Candrodāya*, 'Rise of the Moon of Knowledge' commentaries and translations show the popularity of the play.

The aim of the work is to glorify the vedānta theory from the point of view of the vaiṣṇava cult, in contrast to the heretic religious teachings. The author naturally feels the need to refute the rival religious doctrines. Likewise, in the second act of the play, he describes the Cārvāka view as pūrva-pakṣa. A character Cārvakā states his view. Dr. Sarvanand Pathak has confirmed that the doctrinal account is 'Sarvāṅgapūrṇa'. Considering to the condition of the source-materials of this school, the importance of the Kṛṣṇamiśra's description is quite obvious. This description comprises most of the principles of this darśana. The description is abridge and complete itself.---S.K.S.

378. Mirasdar, Mangala :- *Thoughts on Arthaśāstra vis-a-vis Dharmaśāstra*.

ABORI, LXXVII, Pts. 1-4, 1996, pp. 285-289.

The pronouncement that Dharmaśāstra prevails when there is a contradiction between Dharmaśāstra and Arthaśāstra give rise to many questions *Yājñavalkya smṛti* may be taken as *Dharmaśāstra* and the Kauṭilya *Arthaśāstra* to represent *Arthaśāstra* is the science of the earth, i.e. a territorial possession of the state, which fulfills the requirements of the people residing on it. Although the administration of law and punishment of criminals dealt by the *Arthaśāstra* also from an important part of *Dharmaśāstra*, but originally these subjects were not to be found in the *Dharmaśāstra*. In the days of *Yājñavalkya*, *Arthaśāstra* had become a separate science on Rājanīti which flourished with its own views. Accepts the realistic and worldly approach as opposed to the idealistic and strictly religion approved of *Dharmaśāstra*, Kauṭilya remodelled the *Arthaśāstra* Perhaps in order to check the dominance of *Arthaśāstra* and *Dharmaśāstra*, *Yājñavalkya* incorporated the rule.

Arthaśāstra tu dharmaśāstra balavat. Otherwise there was no question of balābala between these two sciences.—P.G.

379. M. Venkatalakshmi :- *Epistemology of Śrī Aurobindo.*

JICPR, XIV, No. 1, 1996, pp. 111-136.

Śrī Aurobindo's epistemology is based upon three presuppositions. They are : i) All experiences are real and worthy of philosophical interpretations. ii) All possible knowledge is knowledge within the power of humanity and iii) Knowledge must be integral.

Our experience must be extended to all realms of experience. Unlike empiricists and positivists. Our experience should not be limited only to objective experience. His thesis is based on vedic ideas and truly speaking, supramental consciousness, integral reality and integral knowledge are not three different things in Śrī Aurobindo's philosophy.—D.D.K.

380. Narang, Satya Pal :- *The Concept of Vivarta in Bhartṛhari and Śankara.*

VUOJ, XXXVII, Pts. 1-2, 1994, pp. 49-60.

The writer of this paper intends to explore the concept of *vivarta* in Śankara and compare it with the concept of Bhartṛhari who had been a predecessor Vedāntic of monistic school of course, different in approach and concepts of reality and object. Different scholars are of the view that both Bhartṛhari and Śankara had inherited a common source and the common source is quoted verbatim with a colour of different philosophies on them, the Śabda philosophy which is found in Veda, the Upaniṣad etc. was so dominant that Śankara had to strive hard to refute. The grammarians also tried to establish themselves by identifying Śabda with Brahman to the extent that Bhartṛhari fully explores and established the doctrine of Śabda-brahman. The foundation of Bhartṛhari was so firm that he is frequently by philosophers of all systems. Views of both the luminorier are discussed in this essay.—D.D.K.

381. Nath, Jitendra :- *Vajrasattva : Varieties and Worship.*

PT, XXVII, 1996-97, pp. 104-106.

Vajrasattva occupied unique position in Buddhist pantheon and by looking at the number of images found, it can be easily said that the worship of *vajrasattva* in India was more popular than those of the five Dhyani Buddhas and Vajradhara, the Adi Buddha. The finds also reveal

that the worship of Vajrasattva came into prominence during the Vajrayāna phase and was confined, more or less, to eastern India and Kashmir.---G.D.G.

382. Nayak, G.C. :- *Freedom and Equality in Vedantic and Buddhist Tradition with the Special Reference to Certain Asymmetry in the Jivanamukta and Bodhisattva Ideal.*

ABORI, LXXVI, 1995, pp. 129-135.

Freedom of the Bodhisattava is not self-centric but it is primarily altruistic. The empirical approach of *Bodhicaryāvatāra* is asymmetrical in so far as it is not based on any absolutistic metaphysics of Advaitic Brahman as is the case with a *Jivanamukta*. The asymmetrical in both these traditions regarding their ideas of enlightenment, freedom- and equality needs special mention in view of the persistent tendency to undermine this asymmetry in favour of imagery identity in the minds of a tribe who would put Buddhism and Vedanta in one single basket for all practical and theoretical purposes.—P.G.

383. Nielsen, Kai :- *Wittgenstenian Moralism Ethnomethodology and Moral Ideology.*

IPQP, XI, No. 2, 1984, pp. 189-199.

The Wittgensteinian moral philosophers and the ethnomethodologists were right in seeing the importance of explaining moral concepts by reference to social practices and also in maintaining that moral terms function in live social contexts. But it is not sufficient to explain the point of moral reasoning simply by clearly describing the way moral language-games are played in living moral contexts. For, in some situations genuine moral questions can emerge about their objectivity and rationality. Misgeld goes wrong in following Swansea Wittgensteinians in refusing to face these questions.—B.L.S.

384. Pal, Ranjit :- *Gotama Buddha in West Asia.*

ABORI, LXXVII, Pts. 1-4, 1996, pp. 67-120.

The topics or subheadings are put in blocks (i) Gomata is Gotama, Ajātaśatru is Darius, Devadatta is Zarathustra. (ii) Shubad of Ur may be Purvaciti (iii) Balyon, the great course of all religions (iv) Lotus meant Kamboja (v) Tantras traceable to late 3rd million B.C. (vi) Bodhi

and Vamah from 'bad' (vii) Sarasvatī, Laksmī, Śiva from west Asia (viii) Eā-Kin was Gana- Si (ix) Kashmir may have been name of Indus Valley (x) Sumer is Kalinga Kalibangan is Vanga (xi) Indus Seal links Sargan and Dilmun (xii) Dilmun same as Dravina (xiii) Meluha is a synonym of Magadh (xiv) Hassun & Halaf related to Hinduism and Buddhism (xv) Lanka was an area of Babylon (xvi) Samhala was Ur ara (xvi) Rajagrha was in Babylon (xvii) Qumaran was Kumari Dwīpa (xviii) Lukman the Buddha of Bamyian (xix) Buddha in Esagila of Babylon (xix) Buddha painted as a foreigner in Ajanta (xx) Line of Buddhism related to Zeruianism (xxi) Sphinx related to Zeravanism (xxii) Indus leafman is Pālta (xxiii) Patesi Gudea is Piadassi (xxiv) Ur was Ujjain (xxv) Viśvāmitra the Gathina is Gudea (xxvi) Candragupta was a Gutī (xxvi) Daruis 'dreg' (xxix) Bardiya became a Buddhist (xxx) Zoroaster son of Gundea (xxxi) Persepolis was western Pātaliputra (xxxii) Nergal is Agni (xxxiii) Mauryan art forms in Persepolis (xxxiv) Lion capital Candragupta or Asoka in throne hall of Persepolis (xxxv) Indra is Elan. Finally just as Cyrus Career can not be satisfactorily explained without reference to *tathagatism*, the same is true in case of Alexander. It is not only in his golden lion and his humane treatment of his captions that the great emperor displays his links with Buddhism, much of his cognent was in fact provide because of Buddhism.—P.G.

385. Panda, Rabindra :- *Apavarga in Nyāya and Bhedābheda Soteriology*. JOIB, XLIII, Nos. 3-4, 1994, pp. 159-166.

The concept of *Apavarga* expounded by Bhartṛprapañca differs considerably from that of the Nyāya system. While according to the Nyāya system, *apavarga* is the final goal in the form of absolution cessation of misery, it is not so according to the Bhedābheda school. It is a middle stage where Jīva becomes free from the Saṃsāra to realise the identity of Brahman which is the final goal.—P.G.

386. Panda, Rabindra Kumar :- *On the Fifth Definition of Mithyātva as Represented by Madhusūdana Saraswatī in Advaitasiddhi*.

JOIB, XLI, Nos. 1-2, 1991, pp. 81-85.

Gautam Brahmānanda has written an exhaustive commentary, entitled 'Laghu-candrikā' on 'Advaitasiddhi' of Madhusūdana Saraswatī. Madhusūdana has given five definitions of *mithyātva* of the world, expounded by his predecessors. The last of the five definitions

*Sadviviktatvam vā Mithyātvam is said to have been propounded by Ānandabodhacārya in his famous book 'Nyāyamakaranda' but does not seem to be of Ānandabodha as he does not speak about this definition in his other works. He himself indicates that this definition was popular among the followers of Vācaspatimiśra and at present it can not be definitely said that who was the real author of the fifth definition of Mithyātva.—K.C.V.

387. Panda, R.K. :- *Sāṅkhya Tenets as Present in Ānanda Bodha's Nyāyamakaranda.*

JOIB, XLIII, 1-2, 1993, pp. 37-46.

Ānandabodha had indepth knowledge of the Sāṅkhya philosophical thoughts especially the views expressed by the *Sāṅkhya Kārikākāra* and the *Sāṅkhyasūtrakara*. Hence his presentations are accurate. But he is not all the times faithful to the original Sāṅkhya texts. Keeping his Advaitism in view he endeavours to find fault in the Sāṅkhya ideas which in course of his refutation results in misrepresentation of some of the original Sāṅkhya texts. His criticism is thus a deliberate attempt. His contribution to establish the Advaita doctrine is however substantial.—P.G.

388. Pant, Sushila :- *Religio-Philosophical Trend in Indian Erotic Art.*

PPB, XVI, 1994-95, pp. 70-80.

The erotic element in art has been established from the dawn of civilization. In fact erotic beliefs emerged from the Sumero- Egyptian times of the 4th millenium B.C. extending over the long lasting epochs down to the Orissan and Chandella temples. The theme took its shape from ocean to ocean presenting the spirit of ultimate reality. The reason is simple. God as the "Supreme Being" transcends all distinctions and is, therefore, described as 'Brahman'. He is conceived as the cause of Universe and is entangled with a father-mother concept. The initial impulse of desire is responsible for the whole creation and hence given the appropriate term Kāma. The whole Universe is the outcome of the part played by Kāma.—D.D.K.

389. Parikh, Vasant :- *Concept of Individual Self in Nyāya-Vaiśeṣika Philosophy.*

Samā, II, No. 1, 1993, pp. 79-91.

As our first cognition of the world and its objects is through the data provided by different sense- organs by their contact with these objects. Generally any school of philosophy starts with the realistic approach. Gradually it explores further into the subtle and deeper dimensions of the relative experiences.

Cārvākas, in Indian Philosophy represent the materialistic or the hedonistic view, while all other traditional schools of thought embrace the transcendental approach. Nyāya-Vaiśeṣikas school belongs to the later group. Both Kaṇāda and Gautama, the exponents of Vaiśeṣika and the Nyāya schools, respectively are quite explicit in their polemics about their aim in the very beginning. Kaṇāda favours to follow dharma righteousness in the achievement of the final goal, and Gautama declares that only after true Knowledge, the false knowledge is destroyed and a door of salvation is thrown open for the rightful seeker.—D.D.K.

390. Pradhan, R.C. :- *Wittgenstein on Forms of Life: Towards & Transcendental Perspective.*

JICPR, XI, No. 3, 1994, pp. 63-80.

The author proposes a transcendental reading of Wittgenstein's well known concept of form of life. A naturalistic reading like that of J.F.M. Hunter's is too restrictive to bring out the full meaning of the concept. Forms of life, for Wittgenstein, are as real and as diverse phenomena as language. Like the latter, they are given on the most conspicuous sense of 'given'. The given forms of languages are 'language-games : they are the forms of life, since each language- game displays or embodies a form of life. And this term is meant to bring into prominence that the speaking of language is part of an activity or a form of life. The subject concludes with the remarks that a transcendental understanding of the concept of life is self, and the world so as to ensure the necessity of inter subjective language and the world.—D.D.K.

391. Raghavan, V. :- *Śukānuśāsana (Śukānupraśna).*

Pur. ,XXXII, No. 2, 1990, pp. 414-420.

In his commentary on Ch. III of the *Bhagavadgītā* and the refutation here of the Jñāna-Karma –samuccaya of earlier commentators, Śankara argues that the renunciation of acts is a requisite *anga* for *Mokṣa* and supports it with citation from Upaniṣads and other religious texts. One of these quotations made by Śankara on *Karma tyāga* and *jñāna* as the means of release runs as thus : 'Karmṇā badhyate etc' which means

one become bound by Karma and can get release by Vidyā. This quotation is from *Śukanuśana*. But on his commentary on Gītā III.3, Bhāskara quotes a text called *Śukānupraśna* and refuted *Śankara* view of *Karma-tyāga*. The *Mokṣadharmā* section of the Śānti parvan of the *MB* indicated the real path of emancipation. Sage gives his lesson to Śukadeva, his own son which have been discussed in this paper.—D.D.K.

392. Raghavan, V. :- *The Tattvasaṅgraharāmāyaṇa* of
Rāmabrahmānanda.

Pur., XXXII, No. 2, 1990, pp. 421-460.

A Consummate literary artist poet Rāmabrahmānanda has given a compendious account of the Rāmāyaṇa story in the above noted work, embodying many popular versions of incidents in Rama's life. In the wave of the Bhakti movement, the worship of Rama attained great importance and the cult ramified widely and gave rise to a considerable literature talking the form of Upaniṣads, Purāṇic sections and independent Purāṇic compilations called Samhitās, philosophical and devotional versions of the Rāmāyaṇa like the Adhyātma, Ādbhuta and Ānanda and a large number of independent digests on the methods and details of worship and recitation of Rāma-nāma.—D.D.K.

393. Rajapakssa, Reginton.:- *The Problem of Identity of Objects in
Hume's Philosophy*.

IPQP, XV, No. 2, 1988, pp. 169-176.

The paper is written in response to D.C. Daniel's paper 'Indian philosophical' quarterly vol. XII, No. 2, April 1985. In his paper D.C. Daniel has made an attempt to make out the instructiveness of Human arguments regarding the problem of identity of objects. In view of the present author Hume's arguments for identity is not instructive but only destructive.

Hume discusses the problem of identity not only with regard to the objects but also with regard to persons. The concept of identity of objects assumes the possibility of identifying an object under changed conditions even when the object acquires different features. If Hume's view is an instructive one, he should provide a criterion for identifying an objects through a period of time as the same object. Hume has said that an object is the same with itself. But one single object conveys the idea of unity, not that identity.

On the grounds of empiricism Hume denies the concept of identity, as a fiction or an invention. Hume's view is destructive because according to him the continuity of an object is a fiction and one object is not sufficient to convey the idea of identity. He is committed to such a destructive implication since he follows the empirical theory of meaning. This made him to convince himself that his explanation of identity of objects is an incoherent one.—B.L.S.

394. Raval, R.K. :- *Worringer's Theory of Abstraction and Spatial Form in Turner.*

IPQP, XV, No. 4, 1988, pp. 471-500.

This is an analytic study of Turner's mature visions such as *Shade and Darkness, Light and Colour* (1843) and *the Angel Standing in the Sun* (1846). This study has been done in the light of light of Wilhelm Worringer's theory of abstraction as propounded by him in his classic *Abstraction and Empathy* (1908). Without it an account of the use of 'Spatial form' in relation to Turner's abstract vision can not be complete.

The naturalistic and the abstract styles of plastic arts are found in the various cultures of the world. The process of empathy is associated with the concept of naturalism or realism. The process of abstraction is invariably associated with the non-organic style in art. The paper explains in detail Worringer's views in this regard referring to Greek classical sculpture and architecture. The art in the age of Italian Renaissance, the monumental art of ancient Egypt.

The paper clarifies how Worringer is indebted to Reigl, the Austrians Cholas. —B.L.S.

395. Richard, De Smet Sj :- *The Presuppositions of Jaimini and the Vedāntins.*

JICPR, XI, No. 2, 1994, pp. 77-88.

Daya Krishan, in his article 'Mīmāṃsā before Jaimini' (JICPR), Vol. IX, No. 3, pp. 103-111, raised a number of uncomfortable questions regarding the very nature and components of Śruti. Their pertinence is grounded in the validity of Jaimini's sūtra concerning the authorlessness and hence, eternality and infallibility of Śruti. A recent article of M.M. Despande on "the Changing Conceptions of the Veda from Speech-Act to Magical Sounds" has given a solution of the problem.

There are different views about the genesis of the Vedas. The author started his project from 'the Pre-Jaiminī Metamorphoses of the Veda', 'Decontextualized Formulas', 'Primordial origination of the Samhitās etc. and different views of scholars of Vedic faith, Buddhists and Jainas. The topic concludes with the remarks that the plurality of mutual opposed Vedantic doctrines have created critical problem.—D.D.K.

396. Roche, Henri Hugonnard :- *Aux Origines De L'Exegese Orientale De La Logique D' Aristote : Sergius De Res Aina (536), Medecin Et Philosophe (Origins of Oriental Exegesis of Aristotles's Logi : Sergius of Resaina, Doctor and Philosopher. (French).*

JA, CCLXXVII, Nos. 1-2, 1989, pp. 1-18.

Many works were attributed to Sergius of Resaina, Sachau, and Baumstark. In the first part of my paper, I discuss these ascriptions, showing that only few of these works are by Sergius. The second part of my paper is a presentation of Sergius' commentary on Aristotle's *categories*, through a careful reading of the first book of that commentary (preserved in ms. Paris B.N. Syr. 354, but missing from ms. London B.L. Add. 14658, the only known to Furlani). Sergius' commentary bears witness to the essential role assigned by him to Aristotle's logic for medical and philosophical knowledge. It is also the first link between Alexandrian Aristotelianism and Syriac culture.—Author

397. Rosu Arion :- *Une Coupe Magique D, Epoque Moghole Au Musee Guimet (Magic Bowl of Mughal Period in Guimet Musuem). (French).*

JA, CCLXXX, Nos. 3-4, 1992, pp. 251-277.

The present article describes an Indo-Muslim magic bowl, 19,5 cm in diameter, recently acquired by the Musee Guimet. Coming from a descendant of the family of Bahadur Shah Zafar, the last Mughal emperor, who died in exile in 1862, this bronze piece is engraved with Koranic inscriptions and other Islamic prayers.

It belongs to that class of marvelous vessels highly valued by the Muslims for their supposed properties of supernatural healing and

protection against misfortune. These talismanic bowls or cups, from which pure water or another liquid is to be sipped by an ailing or even a dying person, or linked to the tradition of Aramaic incantation bowls from ancient orient.—Author

398. Sahu, Neelamani :- *Is Wittgenstein Paradoxical ?*

IPQP, XI, No.2, 1984, pp. 201-215.

The objective of this paper is to consider some of the views and the thesis stated by Professor Rudy Kreijci in his paper "Wittgenstein and the Paradoxes in Philosophy." Professor Rudy Kreijci says that Wittgenstein was paradoxical in 12 different ways. But all the twelve charges that Prof. Kreijci makes against Wittgenstein are quite triviality and if this triviality be the standard then any person not excluding Prof. Kreijci himself can be said to be paradoxical. Wittgenstein ranks great philosophers of the world for his profound thoughts and not for his so-called paradoxes. His philosophy provided a new perspective to look at philosophy itself and his life had the uniqueness of living that philosophy.—B.L.S.

399. Slaje, Walter :- *The Mokṣopāya Project.*

ABORI, LXXVII, Pts. 1-4, 1996, pp. 209-221.

'Mokṣopāya' is a Kashmiri Manuscript with approximately 32000 Ślokas. It promises when properly studied to cause an insight into existence as it really is. This insight is spoken of as being brought about by reasonable argument (yukti) and reflection (vicāra). To achieve this goal, on the level of speech, it teaches by means of ornate poetry employing witty and vivid similes as well as parabolic stories (ākhyāna). The Kashmir Version will be helpful to get at least one step further to the original intention and language of the originator of the Mokṣopāya.—P.G.

400. Thurakan, Koshy :- *Max Weber on Explanation of Human Actions : Towards A Reconstruction.*

JICPR, XII, No. 3, 1995, pp. 21-30.

Recent discussions on the explanation of action are permeated with two divergent models of explanation namely causal method and non-causal method. For causalists the notion of explanation is intimately related to that of causation. As Davidson contends, any rudimentary

explanation of an event gives its cause. More sophisticated explanation may cite a relevant law in support of a signal causal claim.

A Causal model of human action considers the motive or reason as its cause. The non-causalists hold that when we explain an action we do not ask for the cause, rather we try to understand the action in terms of its meaning.--D.D.K.

401. Unni, N.P. :- *The Viṣṇusamhitā on the Powers of Viṣṇu.*

Samā; I, No. 4, 1992, pp. 52-55.

The Viṣṇusamhitā ascribed to the authorship of Sumati is a Tantrik treatise of considerable antiquity. It is divided into 50 Chapters called Patalas and it consists of 2623 ślokas in the Anuṣṭup metre. The general contents of this work have been divided into 29 sections and these have been indicated in the article. Though the treatise is called Viṣṇusamhitās with special stress on the worship of Viṣṇu, it comprehends the rites of worship relating to other deities also.

The second chapter VP relates the Powers of Viṣṇu and the Guru. Viṣṇu is Puruṣa and Prakṛti and divides himself into three based on the qualities like *Sattva*, *Rajas* and *Tamas*. He has different faces varying from one, two, three, four, five and six turned into various directions and His soul is Universe itself. In the Puruṣasūkta he is said to possess a thousand feet and innumerable eyes. Different other qualities are related in this article.—D.D.K.

402. Vedaparayan, G. :- *J.P. Sartre's Ontology of Negative Enlightenment.*

IPQP, XV, No. 2, 1988, pp. 233-248.

The paper aims to show how Sartre 'enlightens' the readers with the idealistic atheism of his phenomenological ontology. As an atheist Sartre declares that man's passion to be God is useless. He holds the impossibility of the union of the for-itself with in itself. Sartre also declares that human existence is doomed to despair. After explaining all these points of Sartre's philosophy, it is argued in his defence that though Sartrae's ontology is civilized as being incorrigibly atheistic and anti-idealistic, it throws light on man's condition here and restores man's dignity by making him absolutely free and responsible for what he is and for what the world is. Sartre's ontology though atheistic, it is highly instructive and optimistic and thus commands our reverence.—B.L.S.

403. Vidyananda Saraswati :- *The Vedic Concept of God.*

JIDV, VII, No. 1, 1994, pp. 127-128.

March of Science. instead of taking man away from God, has made him more religious and enkindled fresh faith in godhood. There are various ways in which the problem of ultimate reality has been approached cosmological, theological and psychological. By the very constitution of human mind, man can look outward on the world around him, he can look upward to God above to the Being who unites the outward and inward worlds who manifests Himself in both. One's knowledge of God is limited to one's capacity to understand Him. Maxmuller, the great scholar and orientalist, after studying the Vedas, said in one of his lectures delivered at the Cambridge University. Poor Souls, poor materially rich but groping in the dark can find their solution in the Vedic concept of God and the world around them.—D.D.K.

404. Y. Krishan. :- *The Functional Role of Gaṇeśa.*

JOIB, XLI, Nos. 1-2, 1991, pp. 67-70.

Most of the Puraṇās have narrated Gaṇeśa as *Vināyaka* (remover) of impediments. According to *Brahmāṇḍapurāṇa*, one should worship the Gajānana (having face of an elephant) before accomplishing any rite. In *Matsya-purāṇa* Gajavakra Gaṇeśa possesses prosperity and intelligence both. In *Linga Purāṇa*, it is told that Gaṇeśa was born to create obstacles in the way of demons and to dispel them from the way of Gods or *suras*. In *Skanda-Purāṇa* he is named as *Mahāganapati* who gives all learning to his devotees, but those persons who do not worship him, he disturbs their functions. So it is obligatory to worship him first of all before commencing any ritual. He grants success in the performance and fulfillment of religious rites and other secular activities, he also grants worldly prosperity and protection against adversity.

But in *Agni-purāṇa* and *Skanda-purāṇa* another view is propounded that gods employed Gaṇeśa to frustrate men, so that they remain lost in worldly activities and are thus unable to attain godhood and reach heaven or emancipation from the cycle of birth and death.—K.C.V.

405. Y. Krishan :- *Promotion of the Cult of Gaṇeśa.*

Pur, XXXIII, No. 1, 1991, pp. 9-24.

Gaṇeśa was a non-vedic God. In the Purāṇas, Brahmā, Viṣṇu and Śiva, were the supreme gods. Gaṇeśa had no role in the vast puranic pantheon. He was like Skanda, at best *grāma-devatā*. Besides, Gaṇeśa was god with peculiar features- the face of an elephant over the body of a man. The Gaṇapatyas appear to have adopted various means to promote the cult of Ganapati. This was achieved by providing Gaṇeśa with orthodox scriptural authority and by playing on human fears, and hopes; endowing him with powers by granting success and worldly prosperity to those who duly worship him. To provide scriptural; authority for Gaṇeśa Mudgulaṭpurāṇa (900-113 A.D.) and Gaṇeśa purāṇa (1100-1400 A.D.) were composed which give exposition of the supreme status and divine role of Ganeśa similar to that of the great puranic gods. Complete history of this cult is available in this article.—D.D.K.

XIII-POSITIVE SCIENCES

406. Achari, O. Viswanathan:- *A Few Topics of Science Dealt with by Vaiśeṣikas.*

PTr., XIX, No.1, 1992, pp. 62-70.

In India the philosophy developed with a systematic logical thinking. Thinking about cosmic evolution some theories embrace to the physical and chemical sciences. But these seem to be speculative, not based on experimental verification. Some of them stand in good comparison with modern scientific theories and bear the stamp of high intellectual perfection.

Kaṇāda has classified the universal categories (Padārthas into six parts, which exhaust the whole realm of existence. They are substance (Dravya), attribute(Guṇa), motion(Karma), universal (Sāmānya), differential(Viśeṣa) and inherence(Samavāya). This order of arrangement of these categories is logical. The author deals with only first three categories- substance, attribute and motion as they have some relation with modern scientific theories and realism.

According to Kaṇāda first three categories can be categorised by existence (*Sat*), non-eternity(*Anitya*), having a substance (*dravyavat*) being an effect (*Kārya*), being a cause (*Kāraṇa*) and having universal and differential (Sāmānyaviśeṣavat).

Praśastapādācārya says that category(Padārtha) has character of existence(*Sat*), is an object of knowledge (Jñeya, capable of being named or namable (Abhidheya) and object of valid knowledge (Pramitiṣaya). This shows the realistic approach of the Vaiśeṣika as Padārtha is the widest possible term for philosophy.

Substance (Dravya) are divided in nine-earth(Pṛthvi), water, fire, air, ether(Ākāśa), time(Kāla), space(Deśa) and mind (Manas). They all have motion (Kriyā) and qualities (Guṇa). They are nitya and anitya, effect, cause and contain universal(Jāti) and differential (Viśeṣa).

Attributes(Guṇa) live inherently(Samavāya) in substances. They itself do not have any attribute. They cannot live independently, but are twenty in number. They can be known by senses (indriya).

Inherence(Samvāya) is intimate and constant relation-as in substance and attribute, motion and quality.

In these atoms motion causes conjunction and disjunction. Motion exists in atoms or substance inherently and is produced by gravity, liquidity, effort and conjunction. This motion is essential for the

production of the world which is composite. The composite world does not exist before its production. With the conjunction of the atom of different substances some chemical changes became and non-eternal attributes develop. Thus different kind of substances come into form.

When the reverse motion starts the things ultimately divided into atoms and dissolution of material things or masses finalized.

According to Vaiśeṣikas, the organic body is made up of Earth atoms mainly. Other elements are mingled with it and different kind of organic bodies come in formation. Here, modern scientists differ.

Concepts of light and heat and ether of Vaiśeṣika are nearly scientific. Here the philosophers accept that light and heat are the effects of the same energy, while the modern science says that the energy of light, heat, electricity and magnet is the same, and it can be converted from one to another.

In Indian Philosophy the element of ether is inferred in order to account for sound. Sound in ether travels according to *Vicitaranganyāyen* or *Kadamba mukulanyāyena*. Thus many concepts of Vaiśeṣika are scientific and are proved in modern science.--K.C.V.

407. B. Rama Rao:-*Transmission of Āyurveda in Medieval Period.*

PTr. XVIII, No.1, 1991, pp.15-20.

In ancient India the knowledge and Science of Ayurveda was transmitted orally from generation to generation and from preceptor to disciple. With the advent of the writing art this practice gradually gave place to writing and the compilations and compositions of Āyurveda came to be recorded.

In the medieval period hundreds of manuscripts on Āyurveda were found which can be classified into three categories:-

1. Text treating all the theoretical aspects and sections on Anatomy, Physiology, hygiene with diagnosis and the therapeutics.
2. Texts giving more importance to applied aspects-materia medica, diagnosis, treatment and preparation of medicine including Rasaśāstra.
3. Texts only giving prescriptions for diseases.

Ayurvedic practitioners also appear to be of three categories:-

1. Practitioners who were well-versed in theory and practice both. They understood the theory of Āyurveda and applied with understanding all the aspects-anatomy, physiology, materia medica etc.

2. At that time majority of practitioners did not study the theoretical concepts-as philosophy, anatomy and physiology. They worked mostly on diagnosis and treatment of diseases.
3. Third category was of the practitioners of hereditary knowledge. They got some oral knowledge and books just like notes or manuals. They did not show these notes or prescriptions to others. Many important prescriptions and manuscripts lost with the family or the person.

However, all the three kinds of manuscripts have important material regarding the theoretical and practical aspect of Āyurvedic system, hence require detailed study, scientific research and investigation to establish the respect and credibility of this system.—K.C.V.

408. Chakravorty, B.B. :- *A Journey of Sulphur oxides in Atmosphere*.
PT, XXV, 1993-94, pp. 57-61.

The pollution caused by sulphur oxides has great bearing on the monuments of India. It has been experienced in the case of Taj Mahal severely. The report in this connection have high lighted its ill-effect on flora-fauna and human beings also.

In this paper the author has studied chemical brain transformation, indirect photo-oxidation, catalytic sulphur-Dioxide Oxidation etc, removal of sulphur contents from the atmosphere and effects in materials and structures. These effects in European countries has been substantially lower. But damages due to attack of micro-organism, algae, etc. are quite widespread, more so in tropical countries like ours as pointed out by the author.—S.P.S.

409. Chakravorty, Sunita. :- *Colour of the Sea: An Aspect of Ancient Indian Navigation*.

PT, XXVII, 1996-97, pp.113-116.

Ancient navigators besides using available instruments for navigation and for sighting land employed extensively sighting birds as also the colour of the sea. In the *Suparaka Jātaka*, there is a story of Suparaka, a Bodhisattva, a master navigator, who could not only read the stars to orient himself but also take cognizance of the colour of the sea and thus helps a group of merchants on a voyage. Suparaka could ascertain his position by the colour of the water of the region. —G.D.G.

410. Jha, Damodara. :- *Prācīna Bhāratīya Dhūmaketu-Vijñāna(Ancient Indian Science of Comet).(Hindi).*

Śod. Pat., VL, Nos. 2-3, 1994, pp. 5-10.

Comets are the various lamps in the sky. They cannot be treated as stars or planets. Because they don't possess those characteristics. Varāhamihira has quoted various scholars which were well-versed with this science of comets. They are Garga, Parāśara, Asita and Devala. In addition to it there were many Comet specialists whose books form the basis of Ketucārādhyāya of Bṛhadsamhitā written by Varahamihira. Varahamihira has categorised ketus into there forms. They are divine, cosmic and earthly. This paper deals with divine comets alone. Varāhamihira has called Dhūmaketu as Dhruvaketu. According to him there are seventy seven comets born of air. He has given them the name Aruṇa. The version of Varāhamihira is based upon Garg's view. Devala has mentioned the location of different Ketus in the different directions. Ancient Indians were well- versed with the devastation causable by these Ketus from time to time. All the account about Dhūmaketus contained in the paper is about the Ketus visible from the earth. The ancient Indian books consist of ample material about them.---I.S.

411. Joshi, H.M:- *Science and Philosophy in K.C. Bhattacharya's Thought.*

JOIB, XLIII, Nos. 3-4, 1994, pp 225-232.

K.C. Bhattacharya's thinking is conceptual. According to him concept relates to certain inalienable characteristics of reality. They do not refer to facts in the external words. Bhattacharya adopts the procedure of bringing into purview the negative category of perceiving the nature of reality. An erroneous knowledge can not become an object of true as well as proper thinking. Studies such as logic, epistemology physics and philosophy attempt to abstract their approaches from concrete state of affairs, still they are not false creation of thought and speech. Beliefs in science alone are formulate as judgment and literally thinkable. It is true that symbols play large role in many fields; however creative thinking is equally active in these fields as effective speech.—P.G.

412. Kak, Subhash C.:- *The Astronomical Code of the Rgveda.*

PT, XXV, 1994-95, pp.1-20.

This elaborate paper deals with the astronomical code of the *R̥gveda* under the following heads: i) Introduction, ii). Vedic astronomy, iii). the context of Vedic studies, iv). the architecture of the *R̥gveda*, v). of bricks, enclosing stones, hymns and metres, vi). the *R̥gvedic* index related to the other Vedas, vii). Equivalence through area and number, viii). Agni, Rudra and Prajāpati ix). The Seven Rishis and Saptar̥ṣi era, x). more on Intercalation, xi). The 95 year Yajñavalkya Period xii). More on Altar Design, xiii) The Astronomical Code. xiv). Planetary Period from the *R̥gvedic* Code xv). Probabilistic Validation and xvi). Conclusion. The study throws light on the following facts:

The *Brāhmaṇas* speak of ritual that parallels the passage of the year, there are also reference to monthly rites (*daśapūrnāmāsa*) and seasonal rites (*Chaturmasya*) which were based on careful observation of the movements of the sun and moon across the month. Such rites necessitated the definition of the tithi. It appears that a astronomy as Jyotisha was one of the fundamental sciences of the Vedic times. The equivalences by numbers at the basis of the altar as the year is important. The reference to a 95 year cycle as a part of the *agnichayana* ritual shows the prevalence of knowledge of astronomy during the *R̥gveda* and *Śatapatha Brāhmaṇa*.

The elements of astronomy, which further developed as Vedāṅga Jyotiṣa, are traceable in the *Śatapatha Brāhmaṇa*. There is clear reference to the nominal year of 372 tithis, the *nakshatra* year of 324 tithes, solar year of 372 tithis. The choice of 371 tithis for the solar year corresponded to 365 days.

The *Brāhmaṇa* texts knew the concept of the great Yugas. The notion of the primal person being made out of $71\frac{1}{2}$ *purushas*. The equation of a *purushas* with 360 years led to a longer cycle of 2700 years, suggest the knowledge of Saptar̥ṣi era at that time. Thus the central role of astronomy in the Vedic world is quite evident.—S.P.S.

413. Mahidihassan, S.:— *A Concise Presentation of the Magic Square of Five*.

ABORI, LXXI, Pts. 1-4, 1991, pp. 293-300.

Magic square is an integration of numbers as opposites giving the same amount and opposites are placed balancing one another. In magic square of 5, the odd numbers form a central cross, with four at the corners of the square. The cross represents soul, cosmic soul, in fact Heaven. The design as whole symbolizes Heaven and Earth and, as

charm, represents their power and this is its real significance. It can be formed by transferring the ordinary square of 5 into magic square. As child, man looked up his father and mother as the source that supplies all his wants. Later he projected the parents as Heaven and Earth to whom he prayed for conferring the blessings he expected. Then he created symbols which had the same powers as their originals. Thus came the magic square—D.D.K.

414. Menon, V.M. Kytikrishna:- *Toxicology in Ayurveda*.

PTr., XVIII, No. 1, 1991, pp. 21-27.

Out of the eight divisions of Ayurveda Śāstra Toxicology' is also an important branch, which is named as Agada Tantra or Daṁṣṭra cikitsā. The poison(vissa) gives sadness (visāda) and to avoid or treat the effects of these toxins is called Toxicology.

In Vedic literature, specially in Atharva Veda there are number of references from which it can be preserved that the subject of Toxicology we conceived in Vedic period. In Puranas also some chapters are devoted to the treatment of poison—from the insects, animals, plants and vapors. But Āyurvedic Samhitās, which probably existed in between 2500 to 500 B.C., give much prominence to toxicology. There are clear evidences of (Ācārya Agniveśa, Soudāsa, Agatavarna etc.) that to treat bad effects of the poison they injected the medicine with the help of syringes, specially, made of gold, copper, iron etc. according to requirement. The medicine(antivirus) prepared by distillation (Āsravaṇa) and its potency was made suitable for the patient. Thus in the age of Samhitās the science of toxicology was well advanced. They know that the blood deoxydised by the poison reaches heart and kidneys and the blood circulation stops. Ācārya Pancaśikha clearly mentions the poisons effect of sound pollution. He says that this poison enters the body mechanism through the ears and breaking the constituents of the body makes one sluggish and unintelligent.

But in the medieval period though there are some details in the works of Caraka, Suśruta, Vāgabhaṭṭa etc. but the Toxiconomy became stagnant.

In Āyurveda just like the modern theory, snakes and their poison are divided into three varieties. The poison and their effects on the human body are similar as the modern researchers have found.—K.C.V.

415. Moezzi, Amir Ali Mohammad:- *Al Saffār Al-Qummi*(M.290/902-3)
Et Son Kitāb Basa Ir Al-Darajat
(Al-Saffar al-Qummi(M 290 902-3)
and His Son Kitab Başair al-
Darajat).(French).

JA, CCLXXX, Nos. 3-4, 1992, pp.221-250.

Al-Şaffār al-Qummī is the first important compiler of the twelve shi'ism dogmatic tradition. Nevertheless he remains unrecognised among the imāmīte thinkers as well as the western scholars. The reason of the ambiguous attitude of the imāmīte intelligentsia concerning him as well as concerning his principal work, the *Kitāb basā'ir al-darajāt*, attitude which hesitates between respect and distrust even ostracism, is to be looked for in the nature of the traditions which make up this book – Anthroposophic cosmogony, secret knowledges, miraculous powers are met with along magic initiation and all kind of occultist data. In fact, the book can be considered as the reflection of the oldest and the most faithful work of the original “non rational esoteric” tradition and this could explain the discomfort of the “rational theologico juridic” tradition which came later than the work of the man who was considered as having been a disciple of the 11th imām. Direct informations being too thin and lacunary, I have tried to know more about the author and his work from the indirect data that is, in this case, some “anomalies” found in the text(the presence of the author's name in some *isnād-s* the absence of the 10th and 11th imām's names as well as the names of the two first nāib of the hidden imām in the *isnad-s* and especially the significant data concerning the number of the imāms and the occultation of the last of them). The translation of the complete table of contents of the book is presented at the end of this paper.—Author

416. Rosu, Arion:- *Mantra Et Yantra Dans La Medecine Et L' Alchimie*
Indiennes (Mantra and Yantra in the Indian Medicine
and Alchemy).(French).

JA, CCLXXIV, 1986, Nos. 3-4, pp. 203-267.

Āyurveda, which is traditionally attached to the Veda- as are all Indian branches of learning- is essentially a rational medicine. Ever since the physicians of classical times (Caraka, Suśruta and Vāgabhaṭṭa). Āyurveda has remained a traditional discipline. Although influenced by Vedic speculation in physiology, the Sanskrit medical literature does not depend on the Veda in its pathology and even less in its therapeutics.

The Vedic sources, especially the *Atharvaveda*, abound in magico-religious practices (prayers, charms, the use of amulets), but these seldom appear in the scientific medical texts and are rather associated in general with birth ceremonies (conception, delivery), rejuvenation techniques, preparation of antidotes (agada) and the treatment of possession by demons, either in case of infantile diseases or of nervous and mental disorders.

As inheritors of spiritual traditions, it was impossible for the Āyurvedic authors to eliminate all evidence of a magico-religious approach even if this contradicted their elaborate rational conceptions. In the minds of the same physicians, popular beliefs sometimes interfered with scientific thought. However the *vaidyaka* literature generally remains within the framework established by the ancient doctrine of Āyurveda, as is evident in the development of medical literature from the time of the classical Samhitās, and through the medieval treatises on therapy down to modern medical compilations.

The psychological effect of the muttering of mantras allows one to understand the therapeutic use of incantation and geometrical designs (*yantra*, *maṇḍala*) in Indian medicine, which is essentially psychosomatic. The practise of these "instruments of thoughts" is not without value with regard to psychological introspection as it leads to a harmonious integration of the personality.

The sacred formulas are rare in Āyurveda, but nevertheless more frequent than geometrical designs or amulets of which there exists only about a dozen examples in all. The medical mantras have no particular form certain of them composed in metrical stanzas remind us of the Vedic charms; others at a later period are in prose with of variable length, which approach the Tantric formulas. Here it is possible to see the influence of a certain degree of Tantrism.

In combining alchemy with religious practices, the Indian iatrochemists resorted to mantras in order to ensure success in transmutation and to render even more potent their marvellous elixirs, and herbal and mineral drugs. The first treatise of *Rasaśāstra* even describe the use of *mandalas* in the initiatory rites of alchemy.

Charms were also used by veterinary practitioners in the treatment of diseases of cows, horses and elephants (Aśvavaidyaka, Hastyāyurveda). The incantations proved equally valuable for the protection of cultivated fields against natural dangers (*Kṛṣiparāśara*, *Śārṅgadharapaddhati*)--Author

417. Singh, Narendra :-*The Nakṣatra System*.

JGJKSV, XLVII, 1991, pp.157-160.

The author puts forth three arguments to prove that *nakṣatra* list started with *Śravaṇa* could not be from 450 B.C. when the winter solstice crossed the first point of *Śravaṇa* and insists to accept the earliest data in the beginning of 7th Millenium B.C. as the date of beginning of the *nakṣatra* system. The ancient Indian system of astronomy is based on the motion of the moon. Author says that the Indian *Pañcāṅga* is based on a year which is 207005 seconds longer than the exact sidereal year. The sidereal year used in the Indian *Pañcāṅga* is that approved by the *Sūrya-Siddhānta*.-- R.S.

418. Thirumulpad, K. Raghavan:- *Basic Principles of Aurveda*.

PTr., XVIII, No. 1, 1991, pp. 11-14.

In Sanskrit word 'Siddhānta' stands for principle or theory. It is explained in Caraka Samhita that a *siddhānta* is a conclusion established by authentic researchers by constant observation of various experiments done by themselves and the changes happening naturally in the universe. Those conclusion were examined by scholars with thorough reasoning and were declared as 'Siddhantas'. Their reasoning was based on three *Pramāṇās* *Pratyaksa*(perception) *Anumāna* (Inference) and *Āptavakya*(Testimony). Validity of *siddhāntas* have to be verified by constant application on i.e. by *Sruti*, *Yukti* and *Anubhava*. Hence in *Caraka Samhitā*, *Ayurveda* is defined as the science which imparts knowledge as to what is conducive to health and what is conducive to disease.

For this all the available objects-organic and inorganic were examined minutly. This study was called 'Dravya guṇa'. *Dravya* means objects and *Guṇa* means properities and mode of action and application.

The application of objects(medicines), depends upon the circumstances and conditions of life at the time, place and the nature of the person. Thus according to *Ayurveda* medicines are prescribed individual to individual on the basis of his particular nature. The nature of individual is examined according to theory of five elements and three *dosas*. Habits, conditions and circumstances of life, if improper, disturb the balance of elements and *dosas* due to which disease is caused. *Ayurveda* restores the balance and the disease disappears.-- K.C.V.

419. Sreekumar, T.: - *Ancient Indian Surgery- Relevance in Modern Times.*

PTr., XVIII, No. 1, 1991, pp. 37-42.

In ancient India Surgery was attached with medical field. As regards Āyurveda scholars have chalked out the following era of development for this system.

1.	Paurāṇika yuga	Till 10000 B.C.
2.	Vaidika yuga	1000 -2500 B.C.
3.	Samhitā yuga	2500-500 B.C.
4.	Buddha yuga	500-600 A.D.
5.	Arvācīna yuga	600-1000 A.D.
6.	Muhammadiya yuga	1000 -1700 A.D.
7.	Ādhunika yuga	1700 A.D. Onwards.

In Vedic era of Āyurveda the system of Āyurveda, especially the surgical discipline was enormously yourself enriched by the rich treasure of knowledge of India that times. Then the surgery even the whole medical profession was dormant. So Indian can feel proud that a science of life Āyurveda was at the time. There are sufficient proof obtained in R̥gveda and Atharvaveda about the organ transplantation, artificial lim implantation, amputations and eye operations were conducted at that time. In Suśruta Samhitā, every thing regarding Surgery at that time is compiled. Anatomical study of soft organs with structural, functional, traumatological and prognostic details can be seen in Suśruta. After surgical operations ease out administration of medicines to avoid any problem or after effect is given in detail. So that was the golden era of Indian surgery. There are many medicines with which the surgical operations can be avoided where modern surgens immediately operate. So some steps should be taken to give the modern benefits to the ancient Indian surgical system.—K.C.V.

420. Swai, Brajkishor:-*Bhādrapadaśuklacaturthyām Candradarsana Niṣedhavimarśaḥ (Examination of the Negation of Seeing the Moon on the Fourth Date of Bhādrapada in White Fortnight). (Sanskrit).*

ABORI, LXXIV, Pts. 1-4, 1993, pp. 273-275.

The writer has put forth some different of opinion in explaining the negation of seeing the Moon on the fourth date of the month of Bhādrapada in white fortnight among the traditions of Bengal and

Orissa. He has discussed on the basis of *Tithitattava* of Raghunandana and *Kālasara* of Gadadhara. He concludes that the negation of seeing moon relates to both fortnight those belong to *Śuddha* and *mala*.--R.S.

421. Unithiri, N.V.P.: *Ayurveda in a Social Perspective*.

PTr., XVIII, No. 1, 1991, pp. 29-35.

Āyurveda is the only discipline in ancient India which is secular and having all the potentials of science in the modern sense. It acquired the full status of science in its creative period in which the basic treatises like Caraka Saṃhitā and Suśruta Saṃhitā originated.

It maintains that man is a micro cosm of the world because the human body is made of the same stuff of which everything else in nature is made. Since the body is made of matter any disturbed condition of it, the sickness can be considered as a result of some disturbance in its material constituents. The remedy for it is re-adjustment of the matter in the body by reduction or addition.

The physicians accepted the principle of the interaction between natural matter and body matter. Keeping this view in mind they prescribe the medicines, food and living style. In this individual nature (Svabhāva) played an important roll. The successful medical treatment depends on four factors – the physician, drugs and diet, nurse and patient. In Caraka Saṃhitā, a full chapter describes, how the combined operation of all these factors leads to therapeutic success. In sixth chapter of this Saṃhitā does and donots are prescribed for a physician according to which – ‘Among all physician he surpassed all who practices medicines neither for sake of money, nor for any other gratification. Thus according to Āyurveda this profession is to serve the society selflessly with human understanding.—K.C.V.

422. Warriar, V.K.: *Ayurveda- Its Relevance as a Scientific Discipline*.

PTr., XVIII, No. 1, 1991, pp. 5-10.

Though, none of the European Governments has accepted the Ayurvedic system of medicine officially and legalized the practice of ayurvedic medicines for the treatment of human diseases, but in many universities and institutions studies and researches are being carried out regarding the Ayurvedic medical system. There is a general trend in all the advanced countries to turn away from the present set up of western medicines.

Still, to make the Ayurvedic system of medicine, acceptable to western or rather modern scientists it is obligation for the scholars of

Ayurvedic to present them this system in the language of the modern concepts and to prove the scientific base of this system.

The specific characteristic of science is objectivity and this worldliness. According to this view 'Ayurveda is scientific from its very beginning and have remained scientific ever since as it emerged as an objective medical science which is called 'yukti-vyapāśraya' based on reasoning. Ayurveda, from the very beginning has been anchored on the very solid base of objectivity- on the study of five elements (Pañcmahābhūta, Dhātus) and the man was declared as a microcosm of the universe (Yathā Piṇḍe tathā Brahmāṇḍe).

In India 'Śāstra' represents the science. In 'Śāstra' understanding, orientating, and co-ordinating oneself with apparent changes is required, which is the real base of Ayurvedic system of medicine in India. Many authentic literature is found which proves the physical study of human body and the keen observation of the good and had effects of the herbs, salts, metals etc. Thus Ayurveda has all relevance as a scientific discipline of medical treatment of human body -- K.C.V.

XIV- SOCIAL AND ECONOMIC INSTITUTIONS

423. Bhattacharjee, Krishna:- *The Law of Inheritance As Presented by Jīmūtavāhana.*

Anvi., XVIII, 1998, pp. 84-91.

Jīmūtavāhana has composed his work for the clear conception of those persons who cannot follow the instructions of Manu and other preceptors clearly. But not only that he has tried to make up differences of opinions of different preceptor. He has said this at the end of his section of inheritance. After the death of husband, a childless wife will stay at her husband's house, observe celibacy and enjoy her husband's property. If a person has nobody related to him, then after his death, his property will be inherited by pure-hearted Brāhmins, versed in the Vedas. In case of a Brāhmin having none related to him, the king will not inherit his property. But in case of other castes, the king will inherit.--G.D.G.

424. Chauhan, Gian:- *The Artisan – A Question of Socio-Economic Contrast.*

JOIB, XLVI, Nos. 3-4, 1996, pp. 201-206.

Attempts to relate with historical background social hierarchy and economic conditions of general class of Artisans of craftsmen engaged in various crafts. In early history of India he finds and explain plethora of references to some type of artisan guilds (societies and organization) in the Arthaśāstra and smṛtis which had existed in important ancient Indian towns. However, he observes that Mauryan and post Mauryan period literature and epigraphic sources reflected the idea of social economic changes of the artisans and a deep contrast in their socio-economic conditions. In as the artisans and their guilds played an important role in social and economic life of the people and sometimes the king grants them certain privileges. The central authorities were interested in the promotion of crafts, protected the craftsman right. In case someone attempts to deprive a craftsman of his hand or eye, he was punished by death. Later, their activities were under strict control, they had no right to move to another place without official permission. Kusāna empire brought together masons and other artisans trained in different schools and countries. Indian craftsmen came in contact with

the Greeks and the Romans. The gradual development of the craftsmen as reflected in Dharmaśāstra was not as degraded as indicated by Pātañjali placing in the category of Aniravasita-śūdra. However, blacksmiths were placed in a higher-category. Manu has double standards to erect for craftsmen-one statement related that the hands of the artisans were always pure, on the other hand Brahmans were prohibited to take food of tailors, goldsmiths, blacksmiths, basket-makers, armourers, distillers, dyers and watermen etc. As far as ruler areas were concerned the craftsmen and artisans did not enjoy equilent position. However, the economic status of artisans was undoubtedly in land foreign trade was in flourishing conditions. Concludes that during Mauryan period, the social status of artisan was low and economic status was very high.--N.K.S.

425. Dash, Radhamadhab:- *Glimpses of Educational Etiquette as Reflected in the Examples of Kāśikāvṛtti.*

JGJKSV, XLVII, 1991, pp. 51-64.

This paper aims to discuss the observed etiquette and their breach in the ancient educational system with special reference to the teacher- pupil relation which have been amply reflected in the examples of the Kāśikā-Vṛtti.

Etiquette may be defined as a system of conventional rules controlling social or professional behaviour. This represent a code of rules and regulations, also defining good forms, manners of public and social behaviour of every day living, Etiquettes are those linguistic expression observed to have been a set of norms in any linguistic community. Bhartrrhari has thoroughly propounded the theory words in language and meaning of words in his *Vākyapadīya*. The study of etiquette and their branch through examples of *Kāśika Vṛtti* and other grammatical texts have been discussed in this paper. ---D.D.K.

426. Datta, Pradyot Kumar:- *Marriage as A Social Custom.*

Anvi., XVIII, 1998, pp. 58-61.

In the marriage hymn of the *Rgveda*(x.85) we find the most holy and essential part of the household duty of marriage ceremony amidst the early Aryans in detail. The warning of a race was essential to get the woman to the Aryans one of favourite amusements the other being the throwing of dice. Occasionally there was also marriage by capture. There was the custom of widow re-marriage among the Aryans. Ghoṣā

states in *RV X.40.2* that a widow cordially receives her own beloved person, her second husband. In *Rv. X.18.7-8* there is reference to widowhood restrained from the life of women not feeling the affliction of a practice of suttee. One form of marriage is called *āsura* in the latter *Smṛtiśāstras*, where a bridal dowry is given in the case of an unworthy bride-groom as laid down in *RVT.109.2*.—G.D.G.

427. Singh, Y.B.:— *Roots of the Ganikā-Culture of Early India*.

ABORI, LXXIV, Pts. 1-4, 1993, pp. 181-190.

The author says that the institution of prostitutes was known to the people belonging to the earliest known civilization of India. The word *ganikā* has been used to denote the prostitutes of the status of a courtesan. It means a prostitute who (because of her beauty, wit etc.), could limit the number of men whom she gave herself. *Mṛcchakaṭika* calls *ganikā* as *gunānurvaktā* while Daṇḍin calls it *guṇa-śulka*, i.e. one who cares only for the qualities of a person in relation to her fee in contrast to an ordinary prostitute known as *dhana-śulka*. Daṇḍin also shows that the class was given instructions in various branches of the fine arts along with other subjects like literature etc. The first systematic detail about the ordinary prostitutes is available to from the *Arthaśāstra* of Kauṭilya. But this account does not inform the courtesans full of virtues. Earliest known hint for such a class is known from the story of Āmbapālī contained in the early Buddhist text *Mahāvagga*. *Vinaya* text of the *Mūlasarvāstivāda* contained in the Gligit Ms. provides that because of extraordinary beauty of a *ganika* she was not allowed to marry a particular person and, thus was declared a *ganabhogyā*. *Vātsyāyana* (2nd c.A.D.) says that a *nāgasra* (dandy) is supposed to have the company of courtesans. The character of Vasantasena portrayed by Śūdraka in *Mṛcchakaṭika* is of a courtesan. From this period onwards the class is mentioned in detail in the writings of almost all the important dramatists, story-writers. Among such texts, the *Padmaprābhṛtaka* of Śūdraka himself along with the *Dhūrta-ṛita-Saṃvāda*, *Ubhayābhisārikā* of Vararuci and *Pādatāditaka* of Śyāmilaka are very famous.

The author concludes that it was the Greek influence which paved the way for the development of sophisticated *ganikā* class in India. It also brought into existence a class of sacred public women (*Devadāsīs*).—R.S.

428. Wakankar, Siddhanta Y.: - *Indian Society as Reflected in the Bhāṇas the Prahāsanas.*

JOIB, XL, Nos. 1-2, 1990, pp. 67-73.

Giving the definition of *Bhāṇa* and *Prahasana* variety of drama according to the theorists of dramaturgy, the author has taken up some important examples of *Bhāṇas* and *Prahasanas* and depicted some important features of society expressed in those dramatically pieces. – K.C.V.

XV-VEDIC STUDIES

429. Bandopathyay, Nandita:- *Āpaśūdrādhikaraṇa and its Interpreters of Different Hues.*

Anvi., XVIII, 1998, pp.6-16.

Ancient India witnessed the rise of many great philosophers with different tenets and faiths. The Pūrvamīmāṃsakas and the Uttatamīmāṃsakas are very much united in their tirades against the Eūdraas, the oppressed class of society. Beth Jaimini and Bādarāyaṇa did not forget to devote a section of their respective works to the denunciation of the Śūdras; this section is known as the *Āpaśūdrādhikaraṇa*. Our Brahminical philosophers scented the possible danger of Śūdra upheaval if the persons of low origin are granted the right to learn. Beginning from the *Yajurveda* down to the age of Manu and other Smṛtikāras, the Śūdras had only one duty assigned to them and that was to serve three higher castes. So the Śūdras constituted the most deprived and the most decried class in the society.---G.D.G.

430. Bhattacharya, Bhabani Prasad:- *Indian Tradition of Rājadharmā as Reflected in the Vedas and its Contemporary Relevance.*

Anvi., XVIII, 1998, pp. 1-5.

Monarchy was the system of government prevailing in the age of the *Rgveda*. The king's main function was the protection of the State and the people and it was recognised that this required firmness and vigour on his part. The popular control in the affairs of the state was exercised through the two popular Assemblies called Sabhā and 'Samiti.' In the later Samhitās and the Brāhmaṇas these terms indicate an effective exercise of authority not only in the general administration but also over the person of the king. The state in the Vedic age approximated to the ideals of a welfare state.---G.D.G.

431. Bhattacharya, Ram Shankar:- *Vedic Mantras as Described in the Purāṇas.*

Pur., XXXIII, No. 1, 1991, pp. 92-115.

The Purāṇas contain a good number of passages which describe various aspects of Vedic mantras. As the printed readings of the Purāṇas are found to be corrupt in many places, it becomes sometimes difficult to explain Puranic views satisfactorily. The Puranic views on mantras

are 'mystical' in nature. The Vedic mantras both in *Vayu Purāṇa* and the *Brahmānanda Purāṇa* derive the word mantra from the root *matrī*. Brahman is used as synonym of mantra in the Purāṇa. That is why some Purāṇa use the word mantra, pravacana, others use brahma-pravacana in the same sense. Similarly the word *mantrakṛt* and *brahmavadin* is used for a group of sages. A large number of such disputed words have been discussed in this paper.—D.D.K.

432. Bora, Maitreyee :- *A Note on the Use of Stobha in Vedic Music*.

JOIB, XLI, Nos. 1-2, 1991, pp.1-6.

Vedic Aryans recited musical hymns to please the gods. Initially they used only three notes: *udātta*, *anudātta* and *svarita*, but gradually their sense of music gave birth to more melodious tunes and thus *Śāmaveda* was originated. *Sāmaveda* is textually identical to *Rgveda*, but the only difference is of musical modulations. Among these modulations, one is 'Stobha' which means insertion of syllabus, words and even sentences into vedic texts in course of singing. The sacred songs sung on *stobhas* are known as 'staubhikagānas' which have been recorded in *Araṇyageyagāna*. *Stobhas* are usually either meaningless sounds like *au*, *ho*, *hoi* etc. or words that are out of context. These are used in order to fit a particular tune into a particular stanza(mantra).

According to Jaiminī, an additional word and sentence which is different from the original Vedic text is known as *stobha*. *Stobhas* are sometimes monosyllabic, sometimes polysyllabic, while at sometimes, in a form of sentence also. Though originally they were used only to make the Vedic verses worth-singing, but in course of time they became more significant as these were inserted symbolically to convey some meaning. The tendency to insert meaningless or meaningful words in the original text for the purpose of music is common all over the world.—V.A.

433. Bouy, Christian:- *Materiaux Pour Servir Aux Etudes Upaniṣadiques UN Manuscrit Sanskrit De Tanjore (Materials on the Studies of Upaniṣad A Sanskrit Manuscript of Tanjore). (French)*.

JA, CCLXXVIII, Nos. 1-3, 1990, pp. 71-134.

When conducting research in Thanjavur in December 1986, I was able, thanks to the kindness of Mr. A. Panchanathan, Administrative Officer in charge, Sarasvati Mahal Library, to obtain a xerox copy of a Sanskrit manuscript held in the library, which contains five Upanisadic

texts, namely the *Ātmaprabodha*, *Mahā*, *Paiṅgala*, *Tejobindu* and *Yogatattva*. This paper relates to these texts, the transcription of which is given. The main editions, commentaries and translations of the Upaniṣadic names are mentioned. Precise details about the different Upaniṣadic collection, viz., that of 52 Atharvaṇic Upaniṣadic which Colebrooke first made known, etc., are also given.

The above named Upaniṣadic, with the exception of the *Paingala*, were commentated by Nārāyaṇa; all five were commentated by Upaniṣadbrahmayogin. The peculiarity by the former commentator, but have many different readings which as often as not occur in the texts explained by the later, which however contain many supplementary *śloka*s.

The article also discusses the question of the Vedic affiliation of the Upaniṣadic, according to the *Muktikā-Upaniṣad*. Far from being arbitrary or unauthentic as some authors (P.Deussen, R.C. Mishra, M.V.D. Mohan) have held, the *Muktikā* tradition was probably based, at least in part, on a *Śāntipāṭha*-tradition flourishing in Southern India, to which some Upaniṣadic manuscripts bear witness.

It is shown in this work that the texts of the Thanjavur manuscript represents the (unpublished) original "recension" (*pāṭha*) of the corresponding Upaniṣads as such occur in the *corpus* commentated by Upaniṣadbrahmayogin (in the middle of the 18th century), and that the later were enlarged with passages extracted from literature that was authoritative in non-dualist circles. The sources of these and some other Upaniṣads are stated precisely. Two of these sources are works of Sadāśiva Brahmendra (circa A.D.1700); thus the date of the compiling of this corpus can be assigned to the first half of the 18th century. This compilation took place in south India; it was accompanied with the reworking or the composition of at least 43 Upaniṣads(out of the 108); its author belonged to the Advaita tradition.

This paper concludes by stressing the need for critical editions of the Upaniṣads, editions that respect the diversity of manuscript traditions. The editions of their early southern "recension" would permit us to critically examine the *corpus* of the 108 Upaniṣads-commented upon by Upaniṣadbrahmayogin-more fully.---Author

434. Chemburkar, Jaya:- *A Dakṣakanyā Satī Myth- A Study*.
JOIB, XXXIX, Nos. 3-4, 1990, pp. 207-212.

The myth of Dakṣarājakanyā Satī occurs in eight purāṇas but the author had studied the myth as narrated in Śīva and Kālikā Purāṇas. The story of Dakṣa and his daughter is found in Aitareya and Śatapatha Brāhmaṇa. It seems that śīva was a non-aryan god but on the recommendation of some important persons, as Dadhīci, was included in Āryan pantheon.

In Śīva Purāṇa, to give an important status to Śīva, just equal to Brahmā and Viṣṇu, Śīva was alivated to godhood. In Kālikā Purāṇa, the main purpose seems to give importance to Devī Kālikā and to establish her close relation with Śīva.—K.C.V.

435. Chauhan, Gian Chand:- *The Aśvamedha as the Symbol of One's Over Lordship.*

JOIB, XXXIX, Nos. 3-4, 1990, pp. 185-189.

The author discussing the meaning and scope of Aśvamedha on the basis of references found in ancient Sanskrit literature as Vedas, Śatapatha Brāhmaṇa, Rāmāyaṇa, Mahābhārata, Purāṇas, Mālavikāgnimitra, Raghuvamśa etc. opines that there might not be any religious purpose behind this Aśvamedha. It was considered to be the symbol of one's overlordship.—K.C.V.

436. Dange, Sadashiv A.:— *The Dakṣiṇa Āhavanīya.*

Samā, III, 1994, pp. 9-12.

In the context of the Cāturmāsya iṣṭi and the Sautramani, it is enjoined that additional altars be established east of the usual Āhavanīya of the Agnihotra-Darśapurnamāsa scheme. Of these the one to the north is termed *uttaravedi*, while the one to the south is given the name *dakṣiṇavedi*. In the Cāturmāsya, these two additional altars and the fires thereon are to be posited only in the middle of two rites (the Varuṇapraghas and the Sākamedha), which are termed the 'thighs' of the sacrifice. These two new fires are also termed as *Āhavanīya*. There is considerable discussion of carrying forward the fires on the new altars (the method technically known as *pranayana*). The matter has been discussed in this article.-- D.D.K.

437. Dange, Sindhu S.:— *Ūṣaḥ in The Vedic Sacrifice.*

JOIB, XLVI, Nos. 3-4, 1996, pp. 135-142.

Opens with the fact that Vedic sacrificial rituals refer to saline (Ūṣāh) soil, because of which it is an important. According to a mythical

account, the sky and the earth at first were together. After separating from each other, they thought of sharing together what was worthy of sacrifice with each of them. The sacrifice-worthy portion from the sky was placed in the earth. It became saline soil. Continues the description by picking up references from *Taittirīya Samhitā*, *Śatapatha Brāhmaṇa*, *Taittirīya Brāhmaṇa*, etc. States important points regarding saline soil on the basis of ritual texts. They are (i) Saline soil is enjoined for being scattered on Gārhapatyā; (ii) As it has come directly from the sky, divine touch is attributed to it; (iii) Saline soil stands for cattle and is believed to be for the nourishment, propagation and mutual accord of the cattle and; (iv) Indication of allegiance to a person of high status through saline soil.

Concludes with a note regarding the soil that is full of saline. These sites of saline soil away from the sea must be the sites where there was high concentration of alkali and alkine earth elements and where growing crop such as of wheat, Jawar, cotton etc. would not be fruitful. Nevertheless on such saline soils there can grow profuse grass and shrubs. They can thus prove as good grazing grounds for the cattle, where the latter could be nourished, multiplied and also could move peacefully with full accord, the grazing lands being vast. For present day advantage the author states that such saline belts could be marked in the state of Rajasthan, which can grow water melon, melons and grass for the cattle, thus making available ample milk products, and giving an impetus to dairy farming.—N.K.S.

438. Gune, Jayashree:- *Paśu Sacrifice and the Śāstras*.

ABORI, LXXIV, Pts. 1-4, 1993, pp. 153-167.

The paśu-sacrifices have been an important part of the Vedic ritual. The concept of ahimā started being prominent from Upaiśadic times as is evident from the famous *Chandogya Upaniṣad* passage, describing *ahimsam savabhutani* as a way of life, leading to Brahmāloka and the cessation of the rebirth-cycle. The Jain and the Buddhist influence furthered the gradual growth of this concept and later on, not only was killing of animals frowned upon, but people started developing a basis even against the prescribed ritual killing of animals in the paśu sacrifices. If the killing of any creature was adharmā, as was accepted universally, how could the ritual killing of animals in the sacrifices be dharma? The matter has been old elaborately discussed and views of great scholars for and against animal sacrifice is presented in this paper.

---D.D.K.

439. Kantawala, S.G. :- *Some Aspects of Vedic Studies*.

JOIB, XL, Nos. 1-2, 1990, pp. 1-10.

This monograph is the presidential address to the Vedic Section of AIOC. The author giving a survey of studies held in Vedic literature has suggested some fields of study which require more attentions. Vedic interpretation is the main problem faced by the scholars. He suggested that Purāṇas and Epics are also important tools of interpretations of Vedas.

With the acceptance of regional languages as the medium of expression, a good and authentic translation of Vedic Samhitās may arouse and instill interest and serious study of Vedas.—K.C.V.

440. Kolhatkar, B.V.:- *The Maṇḍūkya-Sūkta from Biological Point of View*.

ABORI, LXXVI, Pts. 1-4, 1995. pp. 145-147.

The observations here make the importance of the Maṇḍūkya-Sūkta (the frog-hymn) important for the reconstruction of history of science in India. The paper highlights the observations of the seers about frogs, their sleep, their full development of body by rain and green colour, development of voice and concerts of frogs a sort of cause and effect relationship of the voice of frogs and the advent of rainy seasons, calling session around ponds, their bigger size of some frogs embracing smaller ones, and the regularity of yearly appearance of frogs at a particular season.—P.G.

441. Lal, S.K.:- *Word-pairs in the Rgveda Maṇḍala VII*.

JOIB, XL, Nos. 3-4, 1991, pp. 169-197.

In seventh maṇḍala of *Rgveda* Ṛṣi Vasiṣṭha says that a poetry should be perfect, intelligently composed and having a beautiful form. It is a poem which is liked to be listened by holy beings, divines and earthly people. To make the poetry appealing and pleasing the poets have made some kind of norms and devices to embellish and decorate it. Word-pairing is also an important device, followed by Vedic poets in all the maṇḍalas.

The author has divided the paring of words in the following eleven ways and elaborated them with several examples:-

1. One root: two or many substantives/verb-forms,
2. One stem: two or many substantives,
3. One stem: used in different cases,

4. Part of a word common in two or more substantives,
5. Two different roots with identical meanings,
6. Opposites of words,
7. Different substantives/adjectives: similar meanings,
8. A pair of words, sentences where the one complements the other,
9. Dissimilar prefixes, similar roots,
10. Similar suffixes, dissimilar words,
11. Two different roots, one identical verbal form.—K.C.V.

442. Maan Singh:- *Vaidika Ākhyāna aura Ācārya Yāska* (Vedic Legends and Ācārya Yāska). (Hindi).

JGJKSV, XLVII, 1991, pp. 181-194.

The purpose of legends depicted in Vedic literature is to explain eternal truth or the sacred and secret meaning of concerned *mantra* as seen by the seer. Sometimes legends are the charming styles of description of hidden phenomena of nature. Yāska opines that *Ākhyānas* are not history in the proper sense and are used as *arthavādas upamās* or metaphors and rhetorical ornaments. The author has discussed some main *Ākhyānas* found in *Nirukta* such as – i) Agastya and Indra; ii) Devāpi and Śantanu; iii) Vṛtra and Indra; iv) Viśvāmitra and Ndiyān; v) Release of Vartikā from Vṛka by Aśvinau; vi) Yama-Yamī vii) Saramā and Pañi; and viii) Saranyā In conclusion the author cautions that one must be utmost careful in the study and analysis of these legends.—R.S.

443. Mayank, Manjul:- *The Rgvedic Homonyms*.

JOIB XXXIX Nos. 3-4, 1990, pp. 159-162.

After giving some examples from *Rgveda* has proved the exciting view that the words having literal or external similarity have different meanings due to the difference of accents marked on them.

But there are some words which are similar literally and externally and have similar accents marked on each of them, have different meanings. The author has given about thirteen examples of such pair of words from *Rgveda*, which are similar in form and accent, but have different meanings.

Thus it needs further investigation regarding the Vedic interpretation based on the homonymity of Rgvedic words depending on accent.—K.C.V.

444. Mehta, R.P. :- *Poetesses of Rgveda*.

Samā, IV, 1995, pp. 16-18.

A strange phenomenon of Hindu civilisation is stated by Dr. Attekar, 'The history of the known civilisation shows that the further back we go into antiquity, the most unsatisfactory is found to be the general position of women. Hindu civilisation is unique in this respect, for here we find a surprising exception to the general rule'. Likewise, status of women was excellent in R̥gvedic india. Among the authors of the hymns of the R̥gveda, we have some women. Some of them, may have been mythical personages; but internal evidence shows that others were in flesh and blood, who existed in R̥gvedic India. Among them there were following Ṛṣikās :-

(1) Apālā Ātreī - VIII/91 (2) Gaurivitiḥ Śākyah- V/29 (3) Ghoshā Kākṣivati- X/39, X/40 (4) Godhā- X/134/6-7 (5) Lopāmudrā - 1/179/1-2 (6) Rātri Bhāradvājī - X/127 (7) Sikatā Nivāvarī - IX/86/11-20, 31-40 (8) Sūryā Sāvitrī- X/85 (9) Vāc Am̐bharnā - X/125 (10) Viṣvavārā Ātreī- X/28.

Regarding the works of classical Sanskrit poetesses, Dr. S.K. De has observed; do not show any distinctive features to call for special comment. Notwithstanding this opinion, when we evaluate the works of R̥gvedic Poetesses, we can easily say, that they deserve special mention, definitely.---DDK

445. Mehta, Vinodabhai:- *Mitra(Mithra) as Depicted In Indo-European Mythology and its Decline.*

Samā, III, 1994, pp. 27-30.

Mitra is the important god in the history of many different countries at many times, in the ancient Indo-European people. Mitra has close association with Varuṇa as a twin god. There is only one single hymn in R̥gveda. But there are many Ṛks(verses) which narrate him with Varuṇa. Mitra is referred in black school of *Yajurveda* and *Atharvaveda*. He is also invoked in later Brāhmaṇa texts and other literature but with little importance.

Oriental and occidental indologists have thoroughly examined the position of Mitra. The rise of Christianity gave shock to Mithrism and the spread of Islam in Arab countries and in the West of Asia led to termination of this faith.---D.D.K.

446. Misra, N.D:- *The Philosophy of Numbers in the Vedas.*

Samā, III, 1994, pp. 13-17.

The Vedas are the oldest store-house of knowledge. The science of Vedic mathematics mainly deals with various mathematical formula and their applications in the field of mathematics in the Vedic era. The use of the original ten numerals such as one, two and ten is clearly indicated in the Vedic texts.

The observation of the Vedic seers clearly indicated that the universe is a single entity. It consists of three worlds viz. earth, atmosphere and heaven. Of these two are visible and the other is invisible. The number four represents north, south, east and west. They also realised the significance of the multiples. Numbers beyond ten were described with the help of there natural numbers. Further development in this topic is available in this paper.—D.D.K.

447. Moghe, S.G.:— *Smṛtikāras, Commentators and Digest-Authors- Retrospect and Prospect.*

JOIB, XLI, Nos. 1-2, 1991, pp.51-56.

The authors of Dharmaśāstra literature can be divided in three groups. Smṛtikāras, commentators and Digest-authors. Smṛtikāras were law-givers, commentators tried to explain them and digest authors tried to resolve the conflicts among the thoughts of Smṛtikāras and commentators. All of them were quite conscious of the social problems and they earnestly sythesized the thoughts and rituals so that the problems may not be more complicated or multiplied.

The Smṛtikāras maintained the law and felt that the law must be flexible and must be amended according to the changed demands of the society, thus their views are progressive and they considered it necessary to adjust the law as per the goodness of the people. That must be evolving. For example in Dharmaśāstra a daughter is not allowed to perform the funeral rites of her father and to do the śrārdha ceremonies, but *R̥syaśṛnga Smṛti* allows it. Dharmaśāstra of Manu should be studied in totality. Every sentence should be critically examined with context comparing with other Dharmaśāstras then it will be clear that Smṛtikāras, commentators and digest-authors were very particular to solve the social problems according to necessity and traditions prevalent in that place and on that time. So these Smṛtikāras, commentators and digest authors were of progressive not regressive by nature.—K.C.V.

448. Patyal, Hukam Chand :- *Pigeon in the Vedic Mythology and Ritual.*
ABORI, LXX, Pts. 1-4, 1991, pp., 310-317.

Animals and birds play a considerable part in the mythological and religious ideas of the Vedas. Birds are primarily the epiphanies of the gods and spirits, but they also appear as messengers of the heavenly divine beings. They foretell new happenings to occur in the future. At times birds symbolize man's spirit as it is released from the body in death. Hence, a bird is associated with divinity, immortality and victory. Pigeon, Paravator, Kapota and dove have different species and can be found in different parts of the world. In Vedic mythology pigeon is the messenger of Yama apparently identified with death. Pigeon is associated with many myths and beliefs in many religious mythologies of the world which have been noted in this article.—D.D.K.

449. Pradhan, S. Shruti:- *The Yama Yañi Sūkta: New Perspectives.*

ABORI, LXXI, Pts. 1-4, 1991 pp. 109-138.

The dialogue between Yama and his twin sister Yami in the Rgveda X.10 has always been a riddle to scholars. This hymn first fabled the scholarly western mind, which approached the Rgveda from a Hellenic Christian point of view. German scholars like Max Muller, A.Bergaigne, Hillebrandt and others have interpreted the Rgveda-Sūktas as panegyri on deities whose basis is some natural phenomenon or the other. Another group of scholars such as Roth, Bloomfield, Geichner and Oldenberg think that this Sūkta refers to a myth about the origin of the human race, a view obviously influenced by their christian background. The various versions discussed so far would seem to be ultimately based on the story of incest-taboo(Indo-Iranian or Rgvedic) which points out the existence of incest itself in the remote past.—D.D.K.

450. Rath, Pratiba Manjari:- *The Word Ardhakaghātin in Atharvaveda-An Analysis.*

Samā, III, 1994, pp-6-8.

Innumerable names and epithets are attributed to Rudra in Vedic texts of which some are quite interesting and significant throwing light on the multifarious personality of the deity. Ardhaka ghātin, Andhakaghātin, Antakaghātin and Adhvagaghātin by different scholars is the iota of the discussion in the paper to throw some light on these readings. There are different views about these words.

Ardhakaghātin is explained by Sāyaṇa as he who usually slays half of the (hostile) army. Whitney also agrees to this interpretation. Griffith says that it may be Andhaka, son of Kaśyapa and Diti, who was slain by Rudra. Bloomfield and some other experts have given different interpretations of these words.—D.D.K.

451. Rath, Sangeeta:- *Sāmmanasyāni: In the Present Context.*
Samā, III, 1994, pp. 1-5.

Today we are standing on the pave of transition and turmoil. There is turmoil in outer world, there is violence and hatred, killing and sufferings all around us. Where brothers live apart, universal brotherhood is nothing but a slogan. Our Vedic seers had the foresight and farsight to visualize the present social set up in its nefarious complexities and had prescribed the remedial measures thereof. They had suggested a series of of sūktas in the Atharva Veda, known as *Sāmmanasya Sūktas*, literally meaning as "Unity of minds". The foreign scholars like Bloomfield, Muir, etc. have taken the 'Sāmmanasyam' as the charms to secure peace, harmony and concord.---D.D.K.

452. Roy. R.K.: -*Language and Reality in Brhadāranyaka-Upaniṣad and Ludwig Wittgenstein's Tractatus Logico-Philosophicus.*

IPQP, XV, No. 2, 1988, pp. 227-232.

There is similarity on certain points between *Brhadāranyaka upaniṣad*(BAU) and Wittgenstein's *Tractatus Logico-Philosophicus*(TLP).

Both believe that prior to the individuation and differentiation of things there was substance without form. According to BAU individuation and differentiation of objects produced by a material and a linguistic process. TLP may be interpreted similarly. While BAU gives us the analysis of the reality as a whole i.e. both the perceptual and the non-perceptual Wittgenstein's analysis of the language in the TLP is limited only to perceptual. The principle of Nāma-Rūpa in BAU is a principle of representation. There seems to be a great similarity between this on the one hand and Wittgenstein's whole theory of language and reality in TLP on the other. – B.L.S.

453. Shah, Govindlal. S:- *Vedic Metres in RK-Prātiśākhya and Pingala's Chandaḥśāstra.*

Samā, III, 1994, pp. 39-45.

RK-Prātiśākhya of Śaunakācārya deals with the Vedic Metres in Patala 16,17 and 18. In the second, third and fourth adhyāyās of *ChandaḥŚāstra* the Vedic Metres are defined and explained. Śaunakācārya and Piṅgalācārya, they have not referred each other in their works. The date of Piṅgalācārya is about second B.C. and Śaunakācārya preceded him at least some centuries.

In *RK Prātiśākhya* Vedic Metres are defined in the Ślokas, while in *Chandaḥ Śāstra* they are defined in Sūtras. The definition of seven principal metres- Gāyatrī, uṣṇik etc. is the same in both of them. The Saptakas named Atijagati etc. and Kṛti etc. are common in both of them. All the metres are elaborately discussed.—D.D.K.

454. Sharma, Pankaj Mala:- *Techniques of Sāma:-Chanting*, Samā, III, 1994, pp.31-34.

Among the four Vedas the *Sāmaveda* has a unique position as it is the Veda of chanting. An idea gets expression through words by simply uttering them, Vedic music i.e, Sāman was intended to appease the gods so that the latter might provide the canter their blessings in form of cattle, progeny and heaven. But to achieve this goal it was essential that *sāma chanting* be presented in a proper form. For this purpose definite techniques seem to have been introduced and developed by the sāma-singers in the chanting of Sāman. From the study of Brāhmrmaṇas and the Vedānga-literature we come across various techniques of Sāma-chanting and a resume of the technique is available in this article.—D.D.K.

455. Sharma, Ram Karan :- *Prof. H.D. Velankar's Contribution to Vedic Studies*.

JASB, LXVII-LXVIII, 1992-93, pp. 227-233.

The paper is attributed to the memory of Prof. Har Damodar Vedalkar – a moving encyclopedia of Vedic scholarship in all its aspects, known as 'Guruji' popularly. He was professor of Sanskrit, Wilson College, a Jt. Director, Bharatiya Vidya Bhavan and Bhandarkar Professor of Sanskrit University of Bombay. He devoted his multi-dimensional scholarly personality to teaching and guiding research as well as to concentrated pursuits of Vedic knowledge. Notable scholarly papers contributed include: Word Economy and Vedic Interpretation; Mind and Heart in the R̥gveda; R̥gveda Similes; Similes of Vāmadevas; Emotional similes in R̥gveda; the concept of Bhakti; Simile in the

Atharvaveda and Viśvāmitra and Vāsiṣṭha in Ṛgveda. Concludes that we should devise ways and means to continue research in areas delated upon by him. – N.K.S.

456. Shukla, Chandrakanta:- *Sṛṣṭi Prakriyā Ke Sambandha men Vaidika Sāhitya ke Vicāra (Vedic Thoughts Regarding Creation)*. (Hindi).

Samā, III, 1994, pp. 55-58.

Vedic literature is considered to be an ocean of knowledge. It consists of a variegated warp and woof. This panoramic of the Indian thought reveals that in its philosophical texts it has discussed at many places, the genesis or the creation of the universe. This concept has been examined in the light of various disciplines such as Vedānta Mīmāṃsā, Nyāya etc. Some expects that the origin of this creation started with one of the basic materials i.e. agni, earth, water etc. technically called Mahābhūtas. Different sūktas of the Ṛgveda indicate that in the beginning there was only water. Different texts have been quoted in the context but finally the five elements have been declared to be the real source of creation of this universe. – D.D.K.

457. Thite, G.U.:– *On the Fictitious Rituals in the Veda*.

ABORI, LXXVII, Pts. 1-4. 1996, pp. 253-257.

It will be too simplistic to take for granted everything mentioned in the Vedic texts to be realistic or historic. There were also as in the Purāṇas some over-enthusiastic authors who were interested in making exaggeration and writing fictitious texts. The Vratyasoma-sacrifices most probably were never performed. In the *Aśvamedha* sacrifice also some obscene rituals as an intercourse between the sacrificial horse and the chief queen are there. The *Puruṣamedha* sacrifice is a modification of *Aśvamedha* sacrifice. These rituals are impossible to be performed by the civilized people. In all possibility the inconvenient and primitive part must have been performed in a symbolic manner only. It is only fictitious to say that men were ever killed in Śrauta school. As a part of ritual on the *Mahāvratā* day sexual union between a man from Magadh country and a woman of bad behaviour is also highly questionable. The *Gosana* sacrifice where the sacrificer has to behave like a bull is a part of animalism which is closely connected with the fertility rituals. The sacrifices like *śyena* have been condemned by the Mīmāṃsā school. A

sacrificial session of one thousand years is an impossibility and nothing but fictitious.---P.G.

- 458 Tiwari, Shashi:- *Rgveda ke Viśvedevāḥ Sūktoṅ men Devatā-Nirdhāraṇa* (Determining the Deity in *Viśvedevāḥ Sūktas of Rgveda*) (Hindi).

JGJKSV, XLVII, 1991, pp. 247-256.

The author has divided the mantras and Sūktas pertaining to *Viśvedevāḥ* occurring in *Rgveda* in five categories according to their subject matter. i) where it seems to be a *gaṇa*; ii). Where it denotes all the deities; iii) where a prominent single deity or deities is/are invoked but *Viśvedevāḥ* or *Devāḥ* are also called; iv) where other deities are called but *Viśvedevāḥ*; v) where no particular deity is invoked but some subject matter regarding divinity is described. Therefore the term *Viśvedevāḥ* does not stand for any particular deity or a group of specific deities. The author after closely examining some hymns of *Viśvedevāḥ* accedes with Yāska that if a mantra or *hymn* is intended for many deities, there the term *Viśvedevāḥ* is used. *Bahudaivata* in the basic factor is determining *Viśvedevāḥ*—R.S.

459. Tripathi, Shivasagar:- *Paṇḍita Madhusūdana Ojha kā Vaidika Vijñāna* (Vedic *Vijñāna* of *Madhusūdana Ojha*). (Hindi).

Samā., III, 1994, pp.59-65.

It is a natural propensity of human beings to know their past history i.e. literature, religion, faith etc. Vedas are the oldest written documents which can be considered as a warehouse of Indian thought that is, religion of the Aryans, polity, international relations. A large number of oriental as well as occidental scholars have written their commentaries on the Vedas, expressing their views about vedas but none of them could fathom the depth of the true knowledge about them. This lacuna was covered by Pandit Madhu Sudan Ojha of Jaipur who devoted his entire life to explain the latent knowledge of the Vedas. He visited some foreign countries to convey the message of the Vedas. His contribution to Vedic literature is discussed in this article.---D.D.K.

460. Vedia, D.G.:- *Anulomakalpa of Atharvaveda Parśiṣṭa-an Ābhicārikakarma*.

Samā., III, 1994, pp.18-26.

Rgvidhāna, *Sāmavidhāna* etc. are better known for Tantric usage of the Vedic mantras. Such practices are found in huge form particularly in the *Atharvaveda*. *Atharvaveda Pariśiṣṭa* is the work concerned with the various subjects connected with the Atharvanic mantras. All these *Pariśiṣṭas* are considered to be the supplementary portions to the *Atharaveda*. Many chapters are known as Kalpas. Among them the title *Anulomakalpa* denotes the usage of the sacred *Gāyatrīmantra* recited in the natural order but the content of the present Kalpa describes the usage of the *Gayatrimantra* recited in the reverse order. The colour of the syllables of this mantra is red. Yama is the seer, *mṛtyu* is the deity. Its usage is described for the destruction of the enemies. Some other requisite procedure is related for such action.---D.D.K.

REVIEWS



REVIEWS

FACETS OF ANCIENT INDIAN HISTORY AND CULTURE-NEW PERCEPTION by G.P.Singh, Pub. D.K. Printworld (P) Ltd., New Delhi, 2003, pp. xvii, 214, Bibliography, Index 25, Price 625/-.

The present work by Dr. G.P. Singh, Professor of History, University of Manipur, Imphal is a group of essays on some aspects of Ancient Indian History & Culture.

In about 28 pages introduction of the book, origin and diffusion of the Āryans have been discussed. Comparative philology has been extremely helpful for this purpose. According to the author, Filippo Sassetti (1583-88) and Sir William Jones (1786) studied Sanskrit, German, Greek, Latin and Celtic languages. Both declared that all these languages are related to each other and, therefore, they must have some common origin. The people speaking these languages must have some common original homeland and they might have moved to different countries between 2500 B.C. and 1500 B.C. This resulted in the Āryan race and migration theory.

The book has been divided into three parts. Part-I contains two articles, one is on "India from Ariana to the Gangā Valley", the second is on the "Origin, Antiquity and Identification of the Cīnas as Depicted in Ancient Indian Literature and Inscriptions". In the first article it has been pointed out that several aspects such as identification of Ariana, location of the original homeland of the Āryans, settlement pattern and expansion, warfare etc., require further investigation and elaboration. In his more than 40 pages article the author has remarked that any attempt to prove the foreign origin of the Āryans will amount to falsification of history.

In the second article of Part-I Dr. G.P. Singh has tried to identify the Cīnas on the basis of evidence gleaned from Ancient Indian literature and inscriptions. He has tried to prove that the Cīnas were not the Chinese people of Mongolian origin but a non-Āryan race of Indian origin who settled in North-Western and North-Eastern India in Ancient times. The author has thoroughly gone through the original and secondary sources and has come to the conclusion that the Cīnas were a widely diffused non-Āryan race in Ancient India. On the basis of the *Mahābhārata* and the *Manu-Smṛiti* the Cīnas can be considered as the descendants of the *Brāhmaṇas* and the *Kṣatriyas*.

Part-II of the book consists of four articles. In the first article on "Ancient Indian Society and Economy in the Jain and Buddhist Traditions" the author has discussed the social structure, varṇa system, the caste hierarchy, the position held by various Āryan and non-Āryan social groups in the contemporary society, the family and the marriage system, position of women, the social customs, slavery, agriculture, arts and crafts, feudalism, etc. In the second paper entitled "Social and Economic formations in the latter half of the first millennium B.C.", Dr.G.P.Singh has discussed the classes, castes, associations and institutions from the socio-economic point of view on the basis of the data available in the *Pāli* canon, the *Jain Sūtras* and the *Aṣṭādhyāyī* of *Pāṇinī*.

It is presumed that *Vedic* concepts of *varṇa* and *jāti* of the later *Vedic* period has good impact on the social systems of the post *Vedic* period, which was not very different from the *Vedic* age. The fundamental change in the social order was seen during the age of the Buddha (C.563-483 B.C.). This period saw the reversal in the first two *varṇas*, and the *Kṣatriyas* were placed first and the *Brāhmaṇas* just next to them. Other two classes like the *Vaiśyas* and *Śūdras* remain the same. It is interesting to find that the Jains and the Buddhists contended for the precedence of the *Kṣatriyas* over the *Brāhmaṇas*, although, the *Dharma Sūtras* and the *Manu Smṛti* saw the gradual hardening of the *Vaiśyas* and *Śūdras*. During this period there were some *Brāhmaṇas* who were agriculturist, craftsmen, trademen and soldiers. Further, *Kṣatriyas*, although, belong to the ruling class of warriors, yet there is an instance that *Kṣatriya* prince adopted the profession of a potter, basket maker, trader etc. It is also interesting to know that the inter-marriages among the four castes gave rise to many new castes and mixed castes.

In the third article of Part-II on "Ancient Indian Economy as described by Manu (c.200-100 B.C.)" the author described Ancient Indian Economy as revealed in Manu's literature. Here Manu has used terms like *Kṛṣi*, *Paśūnām Parivardhanam*, *Vividhāni ca Śilpāni*, *Karmayoga*, *Bhṛtī-Bhṛtyāḥ*, *Kraya-Vikraya*, *Vāṇijya*, *Śulka*, *Tulāyoga*, *Dravyavṛddhi* and *Lābhālābham ca Panyānām* Manu has also referred to the wooden plough tipped with iron used for cultivating the fields. Different kinds of crops, seasons of harvests, varieties of fields, barren lands, the markets, the distribution system and land ownership have also been discussed. The royalty share of produce which was 1/6, 1/8 and 1/12 of the agricultural produce has also been discussed.

In the 4th article "Ancient Indian Religious Systems in the times of Manu and Patañjali (c.200-100 B.C.)" of Part-II the author has described

the Ancient Indian Religious system as reflected in the works of Manu and Patañjali. It appears the *Vedic* and *Brāhmaṇical* traditions of *yajñas*, rituals, priesthood, pantheism, Buddhism and Jainism flourished alongwith *Śaiva*, *Bhāgavata* and other religious cults. This period saw the emergence of different types of sacrifices like *Agniṣṭoma*, *Rājasūya* and *Vājapeya*. Patañjali mentions about the *aśvamedha yajña* performed by Puṣyamitra Śunga. Patañjali also refers to a *yajña* known as *Yūpas*. These *Yūpas* or wooden pillars were used for fastening the sacrificial animal.

In part III Dr. G.P. Singh has thrown adequate light on the political history of India. This part consists of two articles one on the "Pre-Persian Foreign Expeditions of North-Western India" and the other "Assam in the Gupta Age(c.A.D. 335-594)-Reappraisal in Ancient Indian Historical Perspective". Both the articles are extremely informative. In the first article the writer on the basis of available data has come to the conclusion that the North-Western India was successively invaded by the Egyptian (Sesostris) and the Assyrians (Semiramis). He has concluded that the two-Egyptian and Assyrian, expeditions of North-West India are not the part of Classical imagination. Although, Dr. Singh is little cautious in explaining the historicity of Egyptian expedition to India, yet he has forcibly argued that the Assyrian invasion can not be doubted.

In the second article of part-III the author has discussed the historicity of Assam during the Gupta Age. The author has informed that Assam appeared for the first time in the map of Ancient India during the time of Samudra Gupta, who defeated a contemporary Kāmarūpa King Puṣyavarman. The Allahabad pillar inscriptions also informs us that Kāmarūpa or Assam was subjugated by Samudra Gupta who collected taxes and issued orders. The article is very informative and thoroughly re-examined by the author.

The Bibliography of the book is very exhaustive, full of texts, translations and commentaries of original sources- *Vedic*, *Buddhist* and *Jain*. It also includes Greek and Latin sources, translated works, coins and inscriptions and large number of books of secondary sources. The book is full of necessary information which includes 6 pages index.

The book by Dr. G.P.Singh is a welcome edition in the History of India. It is extremely scholarly and explanatory and be read by all students and scholars of Ancient Indian History, Culture & Archaeology.

Arun Kesarwani

EXPERIENCING THE SOUL: BEFORE BIRTH, DURING LIFE, AFTER DEATH. by Eliot Jay Rosen. Pub. Motilal Banarsidass Publishers, Delhi, 2006, pp. 280 Price- Rs. 250.

Death has been the greatest mystery for mankind. Mystics and common people alike have been trying to understand as to what lies beyond this life as it is a boundary, a limit from across which no one comes to tell what it is. The search for immortality is one of those passions which has provoked people to speculate that there is life beyond. Metaphysicians have established it and even have given rational proofs for the existence of God, immortality of soul and human freedom from the shackles of bodily existence, partly to overcome the fear of death and partly to supply a sure foundation of heaven and hell, so that man could give meaning to his life here and now.

Nevertheless, the present volume, *Experiencing the Soul: Before Birth, During Life, After Death* is a singular attempt to bring diverse experiences at one place to supplement empirical view of immortality of soul – experiences both from the east and the west. It goes to the credit of the editor Eliot Jay Rosen, who himself had a mystical/telepathical experience outside the scope of philosophy.

It was in the nature of revelation. He was spoken to in his meditation that "Society is now ready to accept that consciousness continues after the death of the physical body." It was conveyed to him that a worldwide spiritual awakening was upon us, and that humanity would soon come to accept the reality that death is only a transition to another dimension – not the end of life.

Put together these thirty-two experiences are psychical/spiritual in nature, essentially unverifiable, indefinable, though they also serve to form one's attitudes and responses. This is no mean achievement. Mystics of all age and all climates have tried to teach mankind to love each other. As Christ puts it: "Love thy neighbour as thyself." We should forget smaller differences that we harbour because of our fear of death and ignorance of spiritual life."

Indian thinking in this regard is much richer and more enduring than its western counterpart. The present book is an attempt to bring about a dialogue between the east and the west. Indeed it is the first of its kind. To cap it all, the editor has himself experienced a benevolent and powerful presence in and around him with the revelation that "we are not the doers", as the Lord told Arjuna in the Bhagvad Gītā.

The book is divided into eight sections.

Part-I: **Living with Soul** demonstrates transformation of agnostics to direct knowledge of soul and death.

Part-II: **The Soul Before Birth** explores prebirth experiences.

Part-III: **The Soul After Death** introduces the emerging field of after-death communications.

Part-IV: **The Soul in the Near-Death Experience** shares the personal stories of two persons and a interview with Dr. Raymond Moody, the pioneering researcher who coined the term the "near-death experience".

Part-V: **Experiencing the Soul** contains the wisdom teachings of three spiritual personalities.

Part-VI: **Preparing the Soul for a Healing Passage** points to a way of being in the world that helps us first to accept, and then prepare, for death, and simultaneously to live more fully in the moment.

Part-VII: **The Soul at the moment of Death** enlarges our understanding of what happens at the moment of death and gives an overview of the wisdom-traditions and techniques that helps us prepare physically, emotionally for the transition we call death.

Part-VIII: **Science and the Soul**-The Evidence presents scientific research on soul and death.

This book is valuable for all kinds of people-sceptics, religious-minded, scientists, philosophers and lay-man alike.

Anamika Girdhar

PĀṆINĪYAVYĀKARAṆASYA

BHĀṢĀVAIJĀNIKAM

VYĀKHYĀNAM by Ghanshyam Uniyal, Pub. Amargrantha Publications, New Delhi, 2002, pp.53+245, Price Rs.76/-

There are many works regarding grammatical explanation of the *Sūtras* of *Aṣṭādhyāyī* but one finds very scanty on philological interpretation/clarification of the dissimilarity of stems alongwith sitting valid reasons for the same. Need not to say that present work for the first time has illuminated extensively secrets of Pāṇinian system. It has presented the development the extensive word property in the style of Patañjali when he remarks-*mahān hi śabdasya prayogaviśayaḥ*- and also the justification of shrivelling of words in the light of Patañjali's another remark-*etasmīn atimahati śabdasya prayogiviśaye te te Śabadastatratra niyataviśayā drśyante*. This study at one hand visualizes historicity of Sanskrit language and on the other hand paves the simplest way to know the lost sounds of Sanskrit or other languages relating to Indo-European family. This work proves grammatically correct many words

which were considered as *asādhū* and had to be approved by entailing the footnotes like 'ārṣa-prayogā' or 'dṛṣṭānuvidhiśchandasi bhavati'. Study of the present work smoothly establishes that Pāṇinian sytem of grammar is analytical instead of descriptive.

The author has comfortably divided this work in seven chapter. The first chapter discusses the special features of Sanskrit such as its antiquity, impact, historical formation and peculiarity and finally its use as a lingua-franka. Optimal use of words and contraction as nature of Pāṇinian system and its importance of grammatical system and place of Pāṇini in that discipline have also been discussed in this chapter.

Second chapter pertains to the follies of the commentators of Pāṇini and specifically points out reasons behind these shortcomings. The author has put forth the philological explanations to wash out these follies.

Third chapter deals with *prakṛtyantara-sādhana*, *pratyayāntara-sādhana* and the solution of the consequently shortcomings came out of ill-explanation of the Pāṇinian text. Philological explanation are suggested to justify the validity of Pāṇinian and vedic forms relating to the *sūtras* of *ādeśa*, *āgama*, *svārthika-pratyaya* and *samāsānta-pratyaya*. The related forms found irregular due to the presently available explanations of *Āṣṭādhyāyī*. In this way, the background and form of *prakṛtyantara*, form of the philological explanation, apparatus of *prakṛtyantara* and accomplishment of the appropriate answers to faults so aroused, are thoroughly discussed. The references are also introduced which are taken as or left as *prakṛtyantara*.

Fourth chapter discusses authentically and purposefully different kinds of *dhātavantara* and *prātipadikāntara*.

Fifth chapter denotes the common and un-eternal(*prāyika*) character of the rules relating to *sandhi*, *vibhakti*, *samāsa svara* and *gaṇa*. In this way by accepting these rules un-eternal and common many so-called irregular(*asādhū*) forms became regular(*sādhū*) without any effort.

The sixth chapter debates the philological explanation of the common rules of the connotation of speech. Many forms, which are narrated as countrary to the rules of name, verb and case are proved regular(*sādhū*) with the minute observation of Patañjali in his *Mahābhāṣya*. The last but not the least chapter concludes the findings of the whole work.

Intensive and deep study of this work proves very loudly that once upon a time Sanskrit was a very extensive language and had been used as Lingua-franka. Slowly people became lazy and could not keep this process up. By the lack of wisdom could not grasp the tedious system of

grammar and consequently paved the way for the emergence of Pāli and Prākṛit as Patañjali has clearly depicted –'vedānno vaidikāḥ śabdāḥ lokānno laukikāḥ kimartham adhyeyam vyākaraṇam" and ekaikasye śabdasya behavo' pabhr̥ṃśaḥ tad yathā-gaurityekasya śabdasya gāvī, goṇī, gotā, gopoto like tyevamādaya behavo pabhr̥ṃśaḥ." Consequently for the standardization and optimum contraction of the vast expansion of word-treasure of Sanskrit Pāṇini discarded many which were found in less use. Patañjali has justified this edito-contraction of Pāṇini when he says- "niyatdviṣayā api śabdā dr̥śyante aśvaḥ śoṇaḥ karka etī". It is an established fact that Pāṇini was a north-Indian (audicya) and in his times the north Indian version of Sanskrit was taken as the standard. That is why that despite of many optimal forms such as *prācām*, *udicām* etc. mostly the *audicya* forms were taken as standard and got sanction of the traditional scholars and discipline. This hard and fast structure while on one hand it gave the language a definite and rigid form and on the other hand its scope got limited and it became the language of the learned people and common man got cut from its daily use. The famous observation of Patañjali i.e. "*saptadvīpā vasumatī trayo lokāḥ catvarovedāḥ*" etc. became superfluous. Although Pāṇini depending on philological rules did his best effort to explain the basic structure of Sanskrit but he could not succeed in this venture upto hundred percent. That is why at many places in his sūtras one finds terms like *bahulam*, *dr̥śyate*, *api*, *ekēṣām* etc. which exhibit the tremendous expansion of the language. It appears that nobody ever can prepare a final framework for a language. Nagesh, at one place justifying the taking of 'bahula' etc. observes that it is impossible to know the whole expansion of the words because of the unending vastness. If Pāṇini has not taken 'bahula' etc. in his system it was not possible even for the God Brahma himself to bound the whole of word-treasure.

The present work, infact, presents all the rules to be *prāyika*, i.e. effective to the greater part but not to the whole. Dr. Uniyal has taken a very practical attitude because no *lingua-franka* can never be bound in rules upto hundred percent. The rules are framed for the convenience and guidance of the weak and dullwitted otherwise there will be no framework to check the arbitrary use. It will also generate hardships in the future communication. It is true that grammatical rules are not indispensable for the wise because according to the maxim "*sthitasya gatiścitanīyā*" or "*sthitēṣvetat samarthanam*" the *asamartha samāsa* like '*asrāddhabhojī*' are taken as *sādhū*.

Dr. Uniyal is very authentic when he supposes that *dhātu*, *prātipadika*, *pratyaya* etc. are independent *prakṛtyantras* because of *āgma*,

lopa and *vikāra* etc. This view is in accordance with the ancient traditional scholars. It is amazing and commendable to note that Dr. Uniyal has successfully established the idea, along with examples, which Pt. Bhagavaddutta and Pt. Yudhiṣṭhīra Mīmāṃsaka have already propounded in their writing. Signs of these facts are also available in the works like *Durghatavṛtti*. Apart from it this work discusses forms taken from the pre-pāṇinian literature such as vedic, Rāmāyaṇa and Mahābhārata etc. This is the exclusive significance of this work. It would have been better if he had taken words like *dārā* and *siktā* for philological discussion that why these are used always in plural. In the same way it also needs notice that why the author accepts the meaning of 'yat' found in 'dantyam' 'saptamī' and not 'tantrabhavaḥ'. Bibliography also lacks some scientific outlook and absence of 'Samskr̥ta Kā Aithāsika evam Samracanātmaka Paricaya' by D.D.Sharma there is pinching. Besides these minor points this work is replete with so many good qualities of reading that it becomes very useful for the general reader and indispensable for the students of grammar. It is like the precious necklace of the erudite scholars-*viduṣām kaṇṭhahārāḥ*'. Various indices appended to it have increased its worth. We hope that Dr. Uniyal shall contribute such type of more works and continue to serve the discipline. Get-up of the work is good and price is very fair and is within the reach of the general students.

Ranvir Singh and Bhim Singh

RELIGION AND ENVIRONMENT ed. by Dr. Kishna Ram Bishnoi & Dr. Narsi Ram Bishnoi, Pub. Guru Gambheshwar University, 2002, pp.1-340 with Forward, Price Rs.400/-.

This book published as vol. II. exclusively deals with the relationship between religion and environment. It includes 21 commissioned articles by scholars, social workers and other devoted and interested persons who care for saving the environment from further degradation. These are enumerated below:

Dharmic Ecology: A Foundation for the Environmental Sustainability: O.P. Dwivedi & B.N.Tewari; *Religion's attitude towards nature: An Overview* : Narsi Ram Bishnoi; *Bishnoi Religion and Nature* : Meera Ahmad; *Islam and Environment* : Saleem Siddiqui; *Environmental Awareness in Vedas* : Indu Sharma; *Nature Conservation: The Essence of Jambhabani*: Kishna Ram Bishnoi; *The Single Thread in the Complex Garland* : R.S.Bishnoi; *Religious Beliefs in the Modern Context of Environmental Conservation* : H. R. Sharma & A. Kaushik;

Sustenance of Biodiversity: An Action Line through Bhagavdgītā: K.K. Dua; *Bishnois: Environmentalist by Greed* : Mani Ram Bishnoi; *The Glimpses of Environmental and Evolutionary Biology in Sri Guru Granth Sahib*: Amarjit Singh; *Jain Culture and Environmental Protection*: Vdai Chand Jain; *Ethics and Environmental Crisis*: Narasi Ram Bishnoi; *Religion and Environmental-Some Thoughts* : Vinay Kumar Srivastava; *Man's love of Nature =Collective Unconscious* : M.S. Chandla; *Indian Mythology about Nature* : Ratan Lal Mishra; *Jambhoji and Saint Poets of Bhakti-era*: Banwari Lal Sahu; *Traditions in Hinduism Causing Environmentl Pollution* : R.B. Yadava; *Principles and Laws in Islam -an Environmental Conservation* : Saleem Siddiqui ; *Humanity, Environment & Religion* : Madam Raj S. Bhandari; *Movements for Tree Preservation* : Vandana Bishnoi.

The authors in their articles in the volume have derived their thorough-proving views regarding the environment from the Vedic literature, Puranas, Buddhist and Jaina evidences, Bhagavad-Gītā, Quran and Guru Grantha Sahib. Besides, the views of scientists have also been taken into consideration. About five articles exclusively deal with the contribution of Bishnois in the field of environment and nature protection. It is interesting to note that Bishnoi women do not hesitate in feeding the young black deer with his own breast like her child. It is the example of extreme love for nature's creation and their protection. It is well-known fact that several hundred Bishnoi, lost their life in protecting the wild trees which are precious in dry environment. The book contains a list of the names of the such heroes who deliberately lost their life in protecting the environment.

Thus the publication of this book on religion and environment is a significant contribution, which is bound to inspire the reader to think and ponder about the protection of environment without which our survival on this earth is becoming doubtful day by day.

The book is nicely printed, but being a University publication its cost is on higher side. It should be brought out in a paper back edition so that it may reach in the hands of wider public.

The editors and the Guru Gambheshwara University deserve congratulation for bringing out such an important publication.

S.P. Shukla

BULL IN EARLY INDIAN ART by Bhogendra Jha Pub. D.K. Printworld (P) Ltd New Delhi, 2004, pp.1-148. Plates Figs.147 coloured/ Black and white.

The book under review deals with bull figures as found in early Indian art. The author has rightly pointed out 'The position of bull in Indian society, its significance in Indian religion and philosophy and its numerous depiction in Indian art have not been justifiably recorded in any book till date. This study includes the evidence from the pre-historic period onwards up to the A.D. 600, using a variety of material found in the form of paintings, sculptures, coins, seals, terracottas bronzes etc. It contains an exhaustive bibliography. The illustrations, both coloured and black-and-white are of high quality.

The author has first discussed the position of bull cult in ancient world civilization (Egypt Crete, Mesopotamia and Persia). In his forward Dr. T.K. Biswas has rightly pointed out that 'ancient men found in the animal something magical and divine and, naturally, gave it a respective position in the society. 'He further says "Bull served as an animal for drawing ploughshare; it carried heavy loads and was yoked for drawing carts, and chariots. Its services were taken also to fertilize cows. Such a useful animal, thus, demanded survival of this species, men associated it with various including as symbolic of *Dharma*. Once it was considered as a divine animal, it naturally revived immunity from being slaughtered. The author has studied the Indian evidence about bull cult diving into various categories— prehistoric and protohistoric art, early Indian literature, numismatic and glyptic art, early Indian terracotts and sculptures.

The author has shown that the most common term for bull is *rṣabha* which occurs in the *Rgveda*(vi.16,47) which means the 'great one' the term *vrṣabha* is derived from root *vrṣa* which means to shower in general and to 'procreate' in particular. Jha has shown that the terms for animals are *rṣabha* (Bison/bull), *gavays* (Bos gaverous), *go* (Cattle, bullock, cow), *gaura* (Bos Gauras), *Dhenu*(cow) *Vrṣabha* (Bull), *Vrṣa*(castrated as a bullock) in the Vedic literature.

The author has utilized evidence of literary texts also. Bull became popular due to its association with Śaiva cult. All the forms of bull-secular as well as religious have been thoroughly discussed by the author. The book is bound to create interest to know further about the development of bull cult. We hope he would write its second volume dealing with early medieval phase which is so rich in bull cult tradition.

The book is nicely printed with several colored/black and white photographs of first order. But in its text a few mistakes have crept in which can not be ignored.

In the bibliography (P. 187) the spelling of my name is not correct, so also in the heading of my article in stead of Kushana the word Kosan has been given. I hope such mistakes will be removed in its revised publication.

S.P.Shukla

6. PADĀRTHA-TATTVA-NIRŪPAṆAM by Raghunatha Śhīromaṇi alongwith Hindi Translation by Shri Vishvambhara Pahi and Ms. Kusum Jain, Pub. Deptt. of Philosophy, University of Rajsthan, Jaipur 1997, pp.96, Price Rs.125/-.

The present edition is a 'word to word translation' (=padānuvāda) as well as a free Hindi translation (bhāṣānuvāda) of Pt. Raghunātha Śhīromaṇi's work –*Padārtha-tattva-nirūpaṇam*. This translation has been done by Shri Vishvambhara Pahi and Ms. Kusum Jain of the Department of Philosophy, Rajsthan University, Jaipur.

Pt. Raghunātha Śhīromaṇi is a renowned Navya Naiyāyika of 16th century And 'Padārtha-tattva-nirūpaṇam' is his only treatise in which he has expressed his views independently on the ontological categories of the Nyāya-Vaiśeṣika-system. That is to say, it is not a *bhāṣya* or *ṭīkā* on any work of his predecessor, rather it is a separate 'nibandha' on the topic. In this work, he has put forth his arguments, though concise but emphatic, for refuting the existence of some categories like *dik*, *kāla*, *ākāśa* etc., separate from God. During his discussion, he seems to be rising in support of Bhāsarvajña, who liked to plead for 'thinker-centric-freedom of thought' within a system.

Shri Vishvambhara Pahi and Ms. Kusum Jain have contributed a lot in the field of philosophy by presenting a free and fair Hindi translation of the above-mentioned treatise of Raghunātha Śhīromaṇi for the convenience of the students of philosophy. Hindi rendering of this work has been offered for the first time and it is very useful for those readers of philosophy who like to study through Hindi medium.

This edition also contains in the last a Sanskrit commentary named as 'Padārtha-tattva-vivecana' and 'Prakāśaḥ' written by Śrī Rāmabhadra-Sārvabhauma on the aforesaid work of Raghunātha Śhīromaṇi.

It is also a special feature of this Hindi rendering that the original text (*Padārthatattva-nirūpaṇam*) has been divided into subject-based 31 sections and the same division has been followed in case of its Sanskrit commentary.

It can, thus, be hoped that the present-translation(in Hindi) of the important treatise of Raghunātha Śhīromaṇi (=Padārtha-tattva-nirūpaṇam)

will serve as a source-light to the Hindi-centric students of Philosophy in general and of Nyāya- vaiśeṣika philosophy in particular.

Vijaya Rani

PRAKĀŚAVARṢAVIRACITAḤ RASĀRṆAVALAMKĀRAH- edited by Dr. Satya Prakash, Trayi. Prakashan, Aligarh, 1997, pp. lx=67, Price Rs. 90/-.

The book under review named *Rasārṇavalamkāra* (RAA) also known as *Rasārṇava* of *Prakāśavarṣa* (PV) is an important work on Sanskrit poetics. It is divided in five parts called *pariccheda*. There are 45+92+98+100+19=354 verses in all. First *pariccheda* of the work describes the *dosapramosaḥ* (removal of defects) of composition. Second *pariccheda* sets forth the *guṇopādānam* (imparting of properties) in composition. Third *pariccheda* throws light on *śabdālamkāras*. Fourth *pariccheda* determines the *alamkāras* in the poetry. Fifth and last *pariccheda* describes the *śrngārarasa* which the main sentiment according to *Bhoja*.

PV denotes *Bāṇa* (RAA 3. 87, p. 24) as a unique *gadyakāra* (prose-compositor). He also quotes the text of *Kāvyaḍarśa* (RAA 2.17, p.7; 3.67-68, p. 22; 3.82, p. 23 etc.). as well as examples found in *Kāvyaalamkāra* of *Bhāmaha* (RAA 2.50-51, p. 10; 2.65-66, p. 12; 3.80-81, p. 23 etc.). In the same manner, he sites the quotations from *Śrngāraprakāśa* and *Sarasvatikaṇṭhābhāraṇa* of *Bhoja*.

PV was very much familiar to *dhvani* theory also (see RAA 2.20, p.7). In addition to these quotations, he remembers so many poeticsians saying *budhāḥ*, *viśārādāḥ*, *manīsibhiḥ*, *sūrayaḥ* & *kovidāḥ*. In the light of these facts, Prof. Sharma, the editor of the work, comes of this conclusion that RAA was composed between 12th-13th centuries (A.D.).

The book has been edired in a good manner. Prof. Sharma has used two Mss. in this edition. Ms. I belong to Adyar Library, Madras (Acc. No. 68536) and IInd one is preserved in Govt. Oriental Mss. Library, Madras under Acc. No. 1942. he has utilized the previous edition of the work prepared bu Pt. Venkataraman Sharma. Refuting the finding of Venkataraman Sharma, related to the time of PV, Prof. Sharmahas established the time RAA between 12-13 centuries (A.D.). the edition has a nine page Introduction (*prastāvanā*) written in Sanskrit in a lucid style, which provides comprehensive information related to PV and subject

matter of the work. At the end, editor has given two appendixes which are much valuable for further research in Sanskrit Poetics.

It is indeed a brilliant attempt to set forth a new less known work on Sanskrit Poetics. Prof. Sharma deserves all appreciations on this special features in the field of Indological Studies. The value of the work might have been increased if a list of verses in alphabetical order had also been added in the appendixes.

Shri Krishan Sharma

**INFORMATION OF RESEARCH
CONDUCTED/BEING CONDUCTED
AT
DIFFERENT UNIVERSITIES/INSTITUTIONS IN INDIA**

TITLE OF DOCTORAL THESES

Sr. No.	Title of the Thesis	Research Scholar	University	Year of Award
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I-ARCHAEOLOGY

Ph.D./D.Phil.(Degree Awarded)

1.	Dimensions of Megalithic of Kerala in Relation to Peninsular India: An Inter-Disciplinary Approach.	Jence Peter	Baroda	2003
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Subjects on which Research is being Conducted

Ph.D./D.Phil.

2.	Archaeological of Little Rann of Kuchhh.	Arun Malik	Baroda	
3.	A Touristic Approach to Archaeological Sites with Special Reference to Harappan Culture of Gujarat Emphasizing Lethal and Dholavira.	Bhanu Prakash Sharma		
4.	A Study of Harappan and Sorath Harappan Settlement Features at Pithad, in Jamnagar District, with Special Reference to other Harappan Settlements in Saurashtra, Gujarat.	Bratati Sen	Baroda	
5.	A Comprehensive Study of Regional Chalcolithic Cultures of Gujarat.	Rajesh S.V.	Baroda	
6.	Specialization in Harappan Pottery Production, A Case Study from Gujarat.	Vinod V.	Baroda	
7.	History and Archaeology of Bhiwani District -(Haryana)(3000 B.C to 1200 A.D.)	Suresh Siach	Kurukshetra	
8.	Barval Practices of the Harappans: Sanauti Excavation : A Case Study.	V.N. Prabhakar	Kurukshetra	

II-ARTS & CRAFTS

Ph.D./D.Phil.(Degrees Awarded)

1.	Contribution of Abhilaṣitārtha-ciñtāmaṇi to Indian Music.	T.S. Sthyavathi	Banglore	2003
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| 2. Punjaba tathā Haryana ke Bhaktyātmaka Sangīta mein Prayukta Vādyon kī Unnati evam Sharma Vikāsa mein Dharmāchāryon ke Yogadāna Kā Samīkṣātmaka Adhyayana. | Abhilasha | Kurukshetra | 2003 |
| 3. Gurmat Sangīta ke Pariprekṣya mein Dhadhi Gāyana Vidhā kā Upāgama evam Vikāsa. | Amrit Kaur Ahluwalia | Kurukshetra | 2003 |
| 4. Haryana ke Loka Sangītakon kī Sangītika evam Ārthika Sthiti: Eka Avalokana. | Anju Rani Sharma | Kurukshetra | 2003 |
| 5. Sangīta evam Samvega Anta Sambandha kā Samīkṣātmaka Adhyayana. | Babita Jain | Kurukshetra | 2003 |
| 6. Kiśorāvasthā mein Vyaktitya evam Śaikṣaṇika Uplabdhī Para Bhārtīya Sangīta ke Prabhāva Kā Prayogātmaka Adhyayana. | Mamta Sharma | Kurukshetra | 2003 |
| 7. Vartmāna Sandarbha mein Śāstrīya Sangīta ke Adhyātmika Pakṣa ke Prati Sāmājika Chetanā-Eka Mūlyankana. | Meera Kashyap | Kurukshetra | 2003 |
| 8. Sant Ravi Dasa Jī kī Vāṇī kā Sangītika Vivecana. | Priti Kiran | Kurukshetra | 2003 |
| 9. Kāṭhaka Nṛtya ke Vikāsa mein Bīswīn Śatābdī ke Pramukha Kalākāron kā Yogadāna. | Satish Kumar | Kurukshetra | 2003 |
| 10. Rajasthan ke Simāvartī Kṣetron mein Loka Sangīta kī Sthiti-Eka Avalokana. | Sunita Chaudhary | Kurukshetra | 2003 |
| 11. Ṭhumarī ke Parivartita Swarūpa mein Gāyaka, Vādaka evam Nartaka Kalākāron kā Yogadāna. | Sushila Rani | Kurukshetra | 2003 |
| 12. Śāstrīya Sangīta ke Variṣṭha Gāyaka, Vādaka Kalākāron kī Chitrapaṭa Sangīta ko Dena; Eka Vīvecanātmaka Adhyayana. | Vimal | Kurukshetra | 2003 |
| 13. An Art Historical Study of the Iconographical Contents of the | Tirthankar Bhattacharya | Punjab Uni. Chandigarh | 2003 |

- Mānasollāsa of Someśvara.
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|--|--------------------|------------------------|------|
| 14. Art of Nāṭyasāstra of Bharatamuni and Art of Indian Classical Dance: A Study. | D.K.Paija | Saurashtra Uni. Rajkot | 2003 |
| 15. Kālidāsa ke Kāvya men Lalita-kalāen. | Naval Kishor Singh | Darbhangā | 2004 |
| 16. Haryānā kī Loka Gāyana, Vādāna Vidhāon Para Rajasthan Tathā Punjab ke Loka Sangīta ka Prabhāva. | Baljinder Saini | Kurukshetra | 2004 |
| 17. Pārśwa Sangītakī Parivartita Ruparekha mein Vādyon kā Yogadāna. | Bharti | Kurukshetra | 2004 |
| 18. Uttarāñchala Pradesh Ke Garhwal Kṣetra ke Lok-Nṛtya Sambandhita Gīton kā Viśleṣṇātmaka Adhyayana. | Priti Jaiswal | Kurukshetra | 2004 |
| 19. Jaina Dharma mein Pravartita Śāstrīya Sangīta ke Paramparāgata evam Ādhunika Swarūpa kā Viśleṣṇātmaka Adhyayana. | Renu Bala Gupta | Kurukshetra | 2004 |
| 20. Jagadguru Śrī Kripalu Jī Mahārāja Ke Sāhitya mein Sangīta: Eka Vivecanātmaka Adhyayana. | Ritu Rani Rathaur | Kurukshetra | 2004 |

Subjects on which Research is being Conducted

Ph.D./D.Phil.

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| 21. Cognitive Content of Indian Rock Art. | Urmi Biswas | Baroda |
| 22. Habba Khatoon –As Poet, Musician of Kashmir: A Study. | Asmat Ara | Kurukshetra |
| 23. Haryānvī Loka Sangīta Kī Parivartnātmaka Prakriyā mein Haryānvī Chitrapaṭa Sangīta kī Bhūmikā. | Bhawna | Kurukshetra |
| 24. Bhāratīya Sangīta mein Śahanāi Vādāna kī Paramparā evam Vikāsa. | Lalita | Kurukshetra |
| 25. Biswin Śatābdi mein Śāstrīya Sangīta Para Ādhārita Bhajana, Gāyana Paramparā: Eka Vivecanātmaka Adhyayana. | Kamlesh | Kurukshetra |

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| 26. Bhāratiya Hindi Chitrapaṭa Sangīta
Para Pāśchātya Sangīta ke Prabhāva kā
Samīkṣātmaka Yogadāna | Kiran Deep | Kurukshetra |
| 27. Mandbuddhi Bacchon ke liye Sangīta
Śikṣā-Eka Samīkṣatmaka Adhyayana. | Komal | Kurukshetra |
| 28. Garhwal Ke Lok Sangīta Kā Ādhyatmika
Pakṣa. | Madhu
Sharma | Kurukshetra |
| 29. Santa Nirankār Mission Dwārā
Pratipādita 'Sampuran Avtar Vani'
kā Ādhyātmika evam Sangītika
Vivecana. | Namrata
Hans | Kurukshetra |
| 30. Haryanā kī Loka Gāyakī 'Rāginī
aura Uskī Samrakṣaṇātmaka
Sambhāvanāen. | Neena | Kurukshetra |
| 31. Punjab mein Sūfī Pramparā-se Prerita
Sangīta kā Viśleṣṇātmaka Adhyayana
(Punjābī Sūfion ke Sandarbha men). | Neeru | Kurukshetra |
| 32. Vartmāna Pripekṣya mein Rangmañca
aura Sangīta: Eka Samīkṣātmaka
Adhyayana. | Nidhi | Kurukshetra |
| 33. Haryanvi Loka Sangīta mein Nihita
Vipralambha Sṅgāra: Eka Sangītātmaka
Adhyayana. | Parveen
Kumari | Kurukshetra |
| 34. Indus Art : A Study | Rajesh Bala | Kurukshetra |
| 35. Artision and Craftman in Ancent India:
A Study (From Earliest Times to Gupta
Period). | | |
| 36. Kaṭhaka Nṛtya ke Saundaryabodha
mein Kṛṣṇa Līlāon kā Parivartita
Swarūpa. | Sangeeta
Bedar | Kurukshetra |
| 37. Grāmīṇa Āñchala ke Śiromaṇi Kalākāra
Pt. Mange Ram kā Vyaktitya evam
Kṛtitthva-Eka Adhyayana. | Saroj Bala | Kurukshetra |
| 38. Haryānvi Loka Saṅgīta ke Sāmśkrītika
Pracāra, Prasārā mein Praśāsanika
Yogadāna. | Sarabjit Singh | Kurukshetra |
| 39. Vartmāna Paripekṣya mein Bānsurī
Vādana: Eka Viśleṣṇātmaka Adhyayana. | Shabnam
Sharma | Kurukshetra |
| 40. Sangīta Nirdeśaka Swargīya Madana
Mohana Kā Sangīta Kṣetra mein | Sushil Kumar | Kurukshetra |

Yogadāna.

41. Punjab ke Loka Sangita kā Vaiśiṣṭya:
Eka Śodhā tmaka Anveṣana.

Vikas Sharma Kurukshetra

III-EPICS AND PURAṆAS
Ph.D./D.Phil.(Degrees Awarded)

1.	Brahma-Vaivarta-Purāṇa-Eka Dārśanika Adhyayana.	Divya Dwivedi	Allahabad	2003
2.	Bhajarāja-viracita Campū- Rāmāyaṇa kā Ālocanātmaka Adhyayana.	Radha Rani Verma	Allahabad	2003
3.	Śiva-Purāṇa kā Samīkṣātmaka Adhyayana	Rajesh Kumar	Allahabad	2003
4.	Paurāṇika Devaśāstra-Eka Adhyayana.	Renu Tripathi	Allahabad	2003
5.	Aṣṭrāvka Gītā kā Sanīkṣātmaka Adhyayana.	Santosh Kumar Mishra	Allahabad	2003
6.	Viṣṇu-Purāṇa-Eka Ālocanātmaka Adhyayana.	Vindhyavasini Prasad Tripathi	Allahabad	2003
7.	Purāṇeṣu Vijñānika Viśeṣaḥ	P.T.G. Rangacharyulu	Andhra	2003
8.	Mahābhārata men Yudhiṣṭhira:Eka Samīkṣātmaka Adhyayana.	Ashutosh Kumar Tiwari	B.H.U. Varanasi	2003
9.	Mahābhārata men Nārī-caritra: Eka Samīkṣātmaka Adhyayana.	Poonam Singh	B.H.U. Varanasi	2003
10.	Kunti:Eka Pariśīlana: Mahābhārata ke Paripreks ya men.	Priyanka Singh	B.H.U. Varanasi	2003.
11.	Bhagavatgītā kā Kāvyaatmaka Mūlyankana.	Ram Naresh Roy	Bihar Uni. Mujaffarpur	2003
12.	Śrīmadbhagavadgītā Eka Pariśīlana Sanskrit-Ikāīyan ke Ādharapara.	Ranju Kumari	B.H.U. Varanasi	2003
13.	Vālmiki Rāmāyaṇa ke Sunderakāṇḍa kā kāvya- Śāstrīya Adhyayana.	Rashmi Pandey	B.H.U. Varanasi	2003
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| 46. | Bālarāmāyaṇasya Nātyasātradr̥ṣṭyā Samikṣaṇam. | Mahorapjah
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Puri | 2004 |
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| 48. | Śrīmad Bhāgawata Ke Pramukha Upākhyāna evam Unkā Dārśanika Adhyayana. | Indumati Singh | Luçknow | 2004 |
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| 51. | Paurānika Sāhitya men Durvasā: Eka Adhyayana. | Dev Datta
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| 52. | Agni-Purāṇa men Varnita vividha Vidyāeh: Eka Vivecana. | Sunita Saini | M.D.U.
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59.	Rāmakathāmūlaka Pramukha Nūtakon men Vastu-Vaiutrga awra Unkā Ādhāra.	Namrta Keshar	Allahabad
60.	Mahābhārat men Śrīkṛṣṇacaruta Ke vinidha Āyāma:Eka Vimarṣa.	Seema Yadav	Allahabad.
61.	Mahābhārata ke Śānh-parva men Naihika evam Acārya-Śaspaya Tattvon kā Samikgātmaka Adhyayahs.	Suryamani	Allahabad
62.	Adbhata-Ramāyana Samīkṣmaka Adhyayana.	Vandana Pandey	Allahabad
63.	Environmental Consciousness in the Mahābhārata(with Special Reference to Ādi,Vana, Bhīṣma, Śānti and Āśramavāsika Parvans).	Amarendra Biswal	Kurukshetra
64.	Paurāṇika Sāhitya men Paraśurāma:Eka Adhyayana.	Rajnish Kaushik	Kurukshetra
65.	Padmapurāṇa ke Kriyapadon kā Vyākaraṇaśāstrīya Viśleṣaṇa.	Parmod Kumar	Kurukshetra
66.	Skanda-Purāṇa Kāśi-Khaṇḍa kā Sāmskr̥tika Anuśīlana.	Alka Yadav	M.G.K.V. Varanasi
67.	Brahmavaivarta Purāṇa Kā Dārśanika Anuśīlana.	Bhavana Srivastaava	M.G.K.V. Varanasi
68.	Mahābhārata evam Bhāgawatapuraṇa ke Ālakamen Vidusacarita Kā Anuśīlana.	Brahma Dev Tripathi	M.G.K.V. Varanasi
69.	Mahābhārata ke Bhīṣma-Parva kā Dārśanika Anuśīlana.	Chanchala Devi Singh	M.G.K.V. Varanasi
70.	Śrīmad-Bhāgawata Mahāpurāṇa	Dinesh	M.G.K.V.

	kī Sūktiyon kā Sāhityika evam Sāinsvṛtika Pariśīlana.	Kumar Pandey	Varanasi
71.	Mahābhārata men Paryāvaraṇa cetanā.	Guru Prasad	M.G.K.V. Varanasi
72.	Śrīmad-Bhāgawata Mahāpurāṇa men Dharma kā Anuśīlana.	Kavita Mishra	M.G.K.V. Varanasi
73.	Kalidāsa Kī Kṛtiyan men vaidika Tattva.	Krishna Mohan Pandey	M.G.K.V. Varanasi
74.	Śrīmadbhagawad Gītā men Pratiādita Jiwana-Darśana.	Minti Mishra	M.G.K.V. Varanasi
75.	Adhyātma Rāmāyana evam Vālmiki Rāmāyana kā Talanātmaka Adhyayana.	Miharika Shukla	M.G.K.V. Varanasi
76.	Vālmiki-Rāmāyana kā Dārśanika Pariśīlana.	Om Prakash Singh	M.G.K.V. Varanasi
77.	Mahābhārata kī Rājanīti men Śrīkṛṣṇa kī Bhūmikā.	Pretn- shawkar Tripathi	M.G.K.V. Varanasi
78.	Agnipurāṇa men Upapcabdha Vāya Sāstriya Tattvam kā Sumikṣātmaka Adhyayana.	Ranjana Dwivedi	M.G.K.V. Varanasi
79.	Vālmiki-Rāmāyana kī Sūktiyon kā Sāhityika evam Sāmsvṛtika Aruśīlana.	Upandra Dev Pandey	M.G.K.V. Varanasi
80.	Śrīmadbhāgawata Pare Śankaratārya evam Rāmānujācārya ke Bhaṣyon kā Tulanā tmaka Adhyayana.	Vandana Dube	M.G.K.V. Varanasi
81.	Mahābhārata men Gāndhārī.	Varenya Mishra	M.G.K.V. Varanasi
82.	Mahābhārata men Duryadhana carita.	Vibhuti Narayana Pandey	M.G.K.V. Varanasi
83.	Mahābhārata men Yuddh- Vijñana.	Yogendra Kumar	M.G.K.V. Varanasi
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85.	Kṣemendrakṛta Rāmāyana - Mañajarī kā Samīkṣātmaka	Saraj Kriti	Panta

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IV-EPIGRAPHY AND NUMISMATICS

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IV-GEOGRAPHY

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| 5. | Kauṭilya evam Paṇḍita Nehru Kī Rajanītika Awadharanaon Kā tulanātmaka Adhyayana. | Shiva Mishra | B.H.U. Varanasi | 2003 |
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| 7. | Gandhi and His Political Critics, 1919-1948. | Ghanshyam Narayan Yadav | B.N.M, Madhipur | 2003 |
| 8. | Ācārya Bhīṣma Pitāmaha ke Rājanaitika Vicāron kā Adhyayana. | Vijay Kumar Singh | B.H.U. Varanasi | 2003 |
| 9. | Sanskrit Bhasaya likita Kasmira: Itihāser Mulyankana Sultani Yuga 1150-1586. | Aditi Mukhopadhyaya | Burdwan | 2003 |
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| 12. | Puraṇon men Varṇita Canderavamsiya Rājyon kā Aitihāsika Nirupana. | Rajinder Kumar Sharma | Punjab Uni. Chandigar | 2003 |
| 13. | Kalcuri Kālīna Dharmika Sthiti kā Adhyayana: Tripuri ke Kalacuriyon ke Viśeṣa Sandarbha men. | Vandana Gupta | R.D.V. Jabalpur | 2003 |
| 14. | Śrī Kṛṣṇakathāmavalambyaracita-pramukha-Sanskrit-Rūpakānām Samālocanātmakam Adhyaanam. | Avnish Kumari | New Delhi | 2003 |
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| 17. | Archaeo-Historical Study in North Haryana (From Earliest Times to Twelfth century A.D.). | Yogeshwar Kumar | Kurukshetra | 2004 |
| 18. | Kalhana evam Janraj kṛta Rāīatarangiṇiyon kā Tulanātmaka Anusilanana. | Anupama Rani | Lucknow | 2004 |

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| 19. | Emergence of Second Urbanization in the Middle Ganga Plain with Special Reference to Rajgir. | Dilip Kumar Kushwoha | Baroda |
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| 21. | Prehistoric and Historic settlement Patterns in Sikar and Jhunjhnu District in Rajasthan. | Kishor Raghubans | Baroda |
| 22. | Sirsā Jile kaā Aitihāsika evam Śamskr̥tika Adhyayana (Prarambhika kāla se 1200 Isū taka. | Anju Bala | Kurukshetra |
| 23. | Malwa kā Paramara veṣa: Eka Śāmskr̥tika Adhyayana (Parmāra-kālīna Mālawā: Eka Śāmskr̥tika Adhyayana. | Bab̥ita | Kurukshetra |
| 24. | Imigation System in Ancient India (From Earliar Times to 1200 A.D.). | Jasbir Singh | Kurukshetra |
| 25. | Gurjar Pratihāra Kālīna Sāmajika, Ārthika evam Dhārmika Jīvana: Eka Adhyayana. | Krishan Kumar | Kurukshetra |
| 26. | Prācīna Bhārata men Vastra Uphyoga kā vikāsa (Sindhu Sabhyatā se Gupta Kāla Taka). | Mohan Lal | Kurukshetra |
| 27. | Pūrva Madhyakālīna utara Bhārta men Vaiṣṇava Dharma: Eka Adhyayana (logabhaga 7 th | Rajpal Singh | Kurukshetra |

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28. 4th se 6th Śatābdi īsvī ke Madhya Bhārata ke Pramukha Udyoga evam. Upyogika Kendra : 700 se 1200 taka. Ravish Kumar Kurukshetra
29. Harivaṃśapurānagata Vamśāvaliyon kā Aitliḥāsika Adhyayana. Som Prabha Kurukshetra

VIII-LAW, POLITY AND ADMINISTRATION

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| 1. | Mahābhārata men Rajadharma: Vartmāna Rājaniti ke Sandarbha men. | Maya Trivedi | G.G.Uni. Bilaswpur | 2003 |
| 2. | Dharmśastre Rājadharma: Ekamadhyayanam. | Subhadra Bhola | S.J.S. Puri | 2003 |
| 3. | The Undercurrents of Political Stories in Sanskrit Dramatic Literature. | K.Radha. | Calicut | 2004 |
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| 6. | Military System In Ancient India (English Century to Twelfth Century A.D.). | Harinder Singh | Kurukshetra | 2004 |

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| 7. | Prācina-Bhārata men Samakatti evam Uttarādhikāra tathā Vartamāna men uski Prāsangikatā. | Pooja Dixit | Allahabad |
| 8. | Rights and Duties of King in Ancient-India: A Study (From | Dharmbir | Kurukshetra |

- Earlier Times to 12th century A.D.).
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| 9. | Prācīna Bhārata men grāma evam Nagara Prasāsana: Eka Adhyayana. (6 th century B.C. to 12 th century A.D.). | Krishan Chand | Kurukshetra |
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| 12. | Ārśa-Mahākavyon men Ādarśa Rājya-Vyavasthā | Avanish Kumar Dubey | M.G.K.V. Varanasi |
| 13. | Sanskrit-Vānmaya men Rāja-Dharma. | Sangeeta Gupta | M.G.K.V. Varanasi |

IX-GRAMMAR AND LINGUIESTICS

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| 2. | Sanskrit Chandovidhāna kā Saidhāntika evam Prayogika Viśleṣaṇa. | Vinod Kumar Gupta | Allahabad | 2003 |
| 3. | Auṇādik Śabdon kā Śastrīya Pariśīlana. | Durga shankar Agnihotri | A.P.S.Uni. Rewa | 2003 |
| 4. | Bhāratīya Darśana Paramparāyām Nyāavyākaraṇaśāsnayaḥ mate Śabdabodha Vimarśah. | Prabhulenga Heffal | Bangalore | 2003 |
| 5. | Pāṇiniyatantre Paribhāṣā Samikṣa. | Dinesh Kumar Ojha | B.H.U. Varanasi | 2003 |
| 6. | Nirukta Pada Nirvacana Vimarśah. | Jitendra Mishra | B.H.U. Varanasi | 2003 |
| 7. | Pāṇinivyākaraṇe Vaikal pikarcipānām Samikṣātnakam Adhyayanam. | Bijender Kumar Jha | Darbhanga | 2003 |

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| 8. | Vyakaraḥaṣaṣṭrīya
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Jha | Darbhangha | 2003 |
| 9. | Paramalaghumañjūṣā Śabdaśakti
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adhyayanam. | Shridhar
Mishra | Darbhangha | 2003 |
| 10. | Saidhāntika dṛṣṭya Avaygyī
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Gautam | G.G.Uni.
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| 12. | Śaraswata Vyākaraṇa aura
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218.	Bīsvī Śatabdī ke Dūta-kāvyon kā Samīkṣātmaka Adhyayana.	Nitu Pandey	M.G.K.V. Varanasi
219.	Mahabhārata men Alankara.	Paras Nath Singh Yadav	M.G.K.V. Varanasi
220.	Sanskrit-kāvya-Śāstra men Śabda-Vyāpāra-vivecana.	Pooja Mishra	M.G.K.V. Varanasi
221.	Kalidaśa aura Bhavabhūti ke Rūpakon men Dhārmika Tattva.	Poonam Tripathi	M.G.K.V. Varanasi
222.	Sanskrit Vāñmaya men Sīta-Carita.	Poonam Yadav	M.G.K.V. Varanasi
223.	Pañḍita Nārāyaṇa Śukla-kṛta Urmilīya Mahākāvya kā Samīkṣātmaka Anuśīlana.	Prajne Mishra	M.G.K.V. Varanasi
224.	Ādhunika Sanskrit Upanyāson kā Samīkṣātmaka Pariśīlana.	Pramod Kumar Chaturvedi	M.G.K.V. Varanasi
225.	Mandāramaranda-Campū kā Samīkṣātmaka Anuśīlana.	Rijawana	M.G.K.V. Varanasi
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227.	Bṛhatrayī men Sāḍṛśya-Yojanā.	Sanjay Kumar Mishra	M.G.K.V. Varanasi
228.	Nāṭyaśāstrīya Siddhānton ke	Sanjay Kumar	M.G.K.V.

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| | Āloka men Śākuntalam-evam
Uttararāmacarītam kā
Tulanātmaka Anuśīlana. | Mishra | Varanasi |
| 229. | Bhavabhūti ke Rūpaken men
Rasa-Vimarśa. | Satish Kumar
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| 230. | Sri Krishna Prasad Sharma
Dhimere Pranīta Śri Kṛṣṇa-
caritāmṛta mahākāvya kā
Anuśīlana. | Shivcharan
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Jiwanam kā Tulahātmaka
Adhyayana. | Siddhartha
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| 232. | Kāvya-Śāstrīya guṇon kā
Samīkṣātmaka Adhyayana. | Sunita Davi | M.G.K.V.
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Tripathi | M.G.K.V.
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| 234. | Sanskrit Kāvya-Śastra men
Sahṛdaya kī Avadhāranā. | Vanaunu
Pandey | M.G.K.V.
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Raghuvīracarita Mahākāvya
kā Samīkṣtmaka Anuśīlana. | Vibha Dubey | M.G.K.V.
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Adhyayana. | Avinash Kumar | Patna. |
| 237. | Harṣa ke Rūpakon mn
Nāṭkatva Vivecana. | Deveh Ashish
Gopal | Patna |
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men Kālidāsa kī kṛTiyon kā
Adhyayana. | Jyoti Narayan | Patna |
| 239. | Kāvyaśastra men Viśvanātha
kā Yogadāna. | Kaushal Kishor
Singh | Patna |
| 240. | Kālidāsa aura Aśvaghāṣa ke
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- Saundarya: Eka Tulanatmaka
Vivecana.
243. Sanskrit men Kathā Sāhitya kī Paramparā evam Iskī Samasāmayika Prāsangikta: Eka Anuśīlana. Sushma Kumari Patna
244. Mahākavi Kālidāsakṛta Kumārasambhavam kā kāvyaśāstrīya Adhyayana. Vijay Krishna Sharma Patna

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	with Special Reference to Sarvali.	Sharma		
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33.	Śrī Swāmi Vivkanandacarita Mahākānya men Yugabodha: Eka Samīkṣātmaka Adhyayana	Meenu	M.D.U. Rohtak	2004
34.	Vedika Sāhetya men Striyon kā Yogadaha.	Mukta	Punjab Uni. Chandigarh	2004
35.	A Critical and Comparative Study of Prānāyāma with Special Reference to Yoga and Āyurveda.	Navneet Kumar	Punjab Uni. Chandigarh	2004
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38.	Śrī Gurugranth Sahib men Vedānta kī Bhūmikā.	Puneet Kumar Salaja	V.B.Uni. Hazaribag	2004
39.	Vakrokti Siddhānta and Russian Formalism: A Comparative Study.	Vakul Saxena	Vikram Uni. Ujjain	2004
40.	Mahākavi Bhāsa Kālidāsa evam Bhavabhūti ke Nāṭya-Sāhitya men Nisarga Citraṇa	Vedanta Upadhyaya	Vikram Uni. Ujjain.	2004

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| 41. Bhāratiya Saniskṛti ko Swāmi Hariharānanda Saraswatī kā Yogadāna. | Ajay Kumar Shukla | Allahabad |
| 42. Sanskrit-Vānmaya men Vāstu-Vijñāna-Eka Samīkṣātmaka Adhyayana. | Nagendra Shakharpoti Tripatha | Allhabad |
| 43. Sanskrit-Vānmaya Bhūgarbha Vijñāna:Eka Ālocanātmaka Adhyayana. | Preeti Mishra | Allahabad |
| 44. Feminist-Readings in Kālidāsa's works. | Devaky E.S. | Calicut |
| 45. Influence of Sanskrit on Discourse of Folk-Argumentation. | T.V.Jayarajan | Calicut |
| 46. Upanisadon men Pratipādita Śtikṣā-Praṇāti. | Pushpendra Singh Dangi | H.G.Uni. Sagar |
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| 48. Ornaments in Ancient India: A Study Based on Archaeological Sources (From Earliest Times to circa 3 rd century A.D.). | Kavita Saini | Kurukshetra |
| 49. Amusement in Ancient India: A Study (From Ealiest-Times to circa 12 th Century A.D.). | Promila Devi | Kurukshetra |
| 50. Prayogabhānu ke Prathamā Prakāsa kā Samīkṣātmaka Adhyayana. | Ajay Kumar Pandey | M.G.K.V. Varanasi |
| 51. Sanskrit Kāvya-kathān ako men Śāpa aura varadāna :-Eka Vimarśa. | Ananda Prakash. | M.G.K.V. Varanasi |
| 52. Sanskrit Vārimaya men Gangā kā Swarūpa: Eka Adhyayana. | Brijendra Kumar Tripathi | M.G.K.V. Varansi |
| 53. Vaidika Śarīra-Vijñāna Eka Ālocanātmaka Adhyayana. | Dipika | M.G.K.V. Varanasi |
| 54. Agni-Purāṇa men vāstu-śāstra evam Pratima-vijñāna. | Girijanand Tripathi | M.G.K.V. Varanasi |

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| 55. | Sanskrit Vānmayamen
Upalbdha Sūrya-Sambandhi
Stopon kā Anuśilaha. | Kamlesh
Kumar Tiwari | M.G.K.V.
Varanasi |
| 56. | Nirṇayasindhu ke Anusāsa
Varanan evam Parvon kā
Samīkṣātmaka Anuśilana. | Ram Darsha
Mishra | M.G.K.V.
Varanasi |
| 57. | Vaidika Rudra evam Paurāṇika
Śiva kā Tulanātmaka
Amuśilana. | Santosh Kumar
Gautam | M.G.K.V.
Varanasi |
| 58. | Dharmaśāstron men
Paryāvarana. | Shama Mishra | M.G.K.V.
Varanasi |
| 59. | Sanskrit Bhāṣā evam Sāhitya
ke vikāsa men Pats-Patikāon ke
yogadāna kā Pariśilana. | Vibhāsa
Chandra | Patna |

XII-A-PHILOSOPHY & RELIGION (BUDDHIST)

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| 1. | Sthitprajña aura Bodhisattva
ke Bodhisattva ke Ādarśa kā
Tulanātmaka Adhyayana:
Gītā aura Vimalakṛta
Nirdeśasupa ke Viśeṣa
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men Dhammapāda. Kā
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| 7. | Baudha Sanskrit Sāhitya men | Seema | Lucknow | 2004 |

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| | Pratibimbīta Bhāratīya Samāja aura Sanskr̥ti. | Parwar | | |
| 8. | Bauddha Sanskrit Sāhityaevam Gītā men Samāja-Darśana: Eka Tulanātmaka Adhyayana. | Shalini Verma | Lucknow | 2004 |
| 9. | Bauddha Darśana: Eka Adhyayana, Aśvaghaśa-kṛta Buddhacarita, Buddha Aghośakṛta Siddharthacarita evam Śantibhiksukṛta Buddha vijayakāvya ke viśesa. | Raj Kumar Mahajan | Punjab Uni. Chandigarh | 2004 |

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| | aur Śrīmadbhagawa men
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| 7. | Śaiva Darśana ke Paripravṣya
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viśiṣṭa Sandarbha men. | Dharmondra
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Tulanātmaka Adhyayana. | Jyoti Kumari
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Ālocanātmaka Adhyayana. | Shabha Kumari | B.H.U.
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Sūdhana Pakṣa evam masaṇa
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| 47. | Daymagvishye Vācaspati
Mirra-
mibamiśramatastulanātmakam
Adhyayanam. | Namanand Das | R.S.S.
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analysis of the Theories of
Acārya Ramananda. | Siya Raghava
Sharan
Vaishnava | Saurashtra
Uni.
Rajkot | 2003 |
| 52. | Post-Śankara Vedānta and its
relevance to Contemporary
science. | Uma S.
Sharma | Saurashtra
Uni.
Rajkot | 2003 |
| 53. | Swātantrayottara Sanskrit
Sāhityateel Rāstraniṣṭhā. | Urmila
Vidyadhar
Aranke | Shivaji Uni.
Kalhapur | 2003 |
| 54. | Dhāramaśāstrae Acāra: Eka
Viśleşaṇam. | Trupti mishra | S.J.S.
Puri | 2003 |
| 55. | Aucitya Vicāra Carcā kā
Samālocanātmaka
Adhyayana. | Anugrah
Narayan | V.B.Uni.
Hazaribag | 2003 |
| 56. | Rāmacaritamānasa ke
Sanskrit Ślokan men Prapta
Dārśanika evam Sāniskṛtika
Tattva:Eka vivecana. | Madan Kumar
Roy | V.B.
Hazaribag | 2003 |
| 57. | Concept of world in the
Advaita Vedānta Philosophy. | Hifzur Rahman | Aligarh | 2004 |
| 58. | Suttanipāta Ālocanātmaka
Adhyayana. | Richa
Vashishtha | Aligarh | 2004 |
| 59. | Pātañjala-Yogadarśan-ke
viśesa Paripreksya men
Ādhunika Yogācaryon ke
maton kī samikṣā. | Kaushal Kumar
Srivashava | Allahabad | 2004 |

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| 60. | Pandita Dakkana Jha kṛta
Yoga-Ratnavalī kā
Samīkṣātmaka Adhyayana. | Savita Pandey | Allahabad | 2004 |
| 61. | Brahmasūtra men uddhṛta
Ācārya evam unke mantavyon
kā samālocanātmaka
Adhyayana. | Vandana Devi | Alalhabad | 2004 |
| 62. | Adhyātma Rāmāyaṇa kā
Sāmskr̥taka Adhyayana. | Lalmani Tiwari | A.P.S.V.
Rewa | 2004 |
| 63. | Pātañjala Yogasūtra ke
Samādhīpāda evam
Sādhanaṣpāda ke Vyavahārika
Pakson kī Manośaririka
Upādeyatā. | Radhey Shyam
Tiwari | B.H.U.
Varanasi | 2004 |
| 64. | Yoga Upaniṣads: A Study. | Heena B.
Kotak | Baroda | 2004 |
| 65. | Yoga Upaniṣads: A Study. | Heena
Bhagwanji | Baroda | 2004 |
| 66. | Dārśanika Dr̥ṣṭi se Sr̥ṣṭi evam
pralaya Siddhanta Kī
Samikṣā. | Jawahar Lal | B.H.U.
Varanasi | 2004 |
| 67. | Sanskrit Vānmaya men
Viṣṇu-Bhakti. | Baij Bansh
Kumar | B.N.M.Uni.
Madhipura | 2004 |
| 68. | Pancadevānuśīlanam. | Pinglesh
Kachole | D.A.V.
Indore | 2004 |
| 69. | The Vedānta Philosophy of
Bādarāyaṇa. | Sobha
Bhanmik | Gaulati | 2003 |
| 70. | Vidyā and Avidyā (On the
Context of Kashmir Śaivism). | Baldev Chand | Jammu | 2004 |
| 71. | Viṣṇusahasranāma kī
Samīkṣātmaka vivecanā. | Manisha
Chauhan | Jiwaji Uni.
Gwalior | 2004 |
| 72. | Śankara's Reliance of
Smṛties: A Study. | C.W.Vijay
Kumari | Kerala | 2004 |
| 73. | Padārthadīpikā: A Critical
Edition and Study. | S.Sivakumar | Kerala | 2004 |
| 74. | Nyāyacandrikā of
Keśavabhata: A Critical
Study. | C.Krishana
Kutty Nair | Kerala | 2004 |
| 75. | Nāgārjuna's Mehtod of
Philosophy and its | Phrimaha
Singkham | Kurukshetra | 2004 |

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| | Implications: A Critical Appraisal. | Nantaphum | | |
| 76. | Manusmṛtv men Darśanika Bindu: Eka Adhyayana :Vaidika Darśana ke viśesa Pariprckṣya men. | Satyendra Prakash Arya | Kurukshetra | 2004 |
| 77. | Acārya Śankara Bhagavath – padarā Adwaifa Śāhitya undo Adhyayana. | Vidyaranya Bharathi | Kuvempu Uni. Shimega Lucknow | 2004 |
| 78. | Śrīvaiṣṇava Vedānta Vedāntadeśika kṛta Pramāṇa mimāṃsū. | Avanendra Kumar Dixit | | 2004 |
| 79. | Śrimad-Bhagwad Gīta aura bhagawan-kī vāṇī men Pratiyādita Dharma kā vivecanatmaka Adhyayana. | Asha Rastogi | Lucknow | 2004 |
| 80. | Tantraloka men Dīksā Nirupaṇa evam Prāsangikta. | Nidhi Mehrotra | Lucknow | 2004 |
| 81. | Caitanyānugata Śad Goswamiyon kī Bhakti Padhati Samājopayogi Śikṣa Sandarbha: Eka Adhyayana. | Seema Jaiswal | Lucknow | 2004 |
| 82. | Spanda Nirṇaya kā samālocanatmaka aura Darśanika Anuśīlana. | Deepali Bajpai | Lucknow | 2004 |
| 83. | Yoa Darśana ke Āloka men Gorakṣ-Siddhānta Sangraha kā Anuśīlana. | Vindhya Prakash | Lucknow | 2004 |
| 84. | Vaiṣṇava Bhakti kāvyā Paramparaāmen Mādhvānugata Stotran kā Anuśīlana. | Sudha Pandey | Lcuknow | 2004 |
| 85. | Sufta Nipāta: Eka Anuśīlana. | Sanjay Kumar Mishra | Lucknow | 2004 |
| 86. | The Phisosophical Elemetns of Sāmavedīya Upanisad. | Shikṣa Rastogi | Lucknow | 2004 |
| 87. | Bhāratīya Nāstika Darśanon men Acāra-mīmā:Eka Adhyayana. | Devinder Singh | Lucknow | 2004 |
| 88. | Mārkaṇḍeya aura Devī | Veeran Bhatia | M.D.U. | 2004 |

	Bhāgawata Purāṇon men Devi kā Swarūpa		Rohtak	
89.	Ācārya Rāmānuja ke Viśiṣṭādvaitavada tatha Swāmi Dayanada kī Tritavāda kī Tulanātmaka Samīksā.	Ram Chandra	M.D.U. Rohtak	2004
90.	Bhāratīya Darśana men Karme Siddhānta: Eka Samīkṣātmaka Parīśīlana.	Raj Bala	M.D.U. Rohtak	2004
91.	Prachical Vedānta as the means of Self realization: A Study of Swāna Rāmātirtha.	Adarasupally Nataraju	Osmani Uni. Hyderabad	2004
92.	R̥gvedīya Aitareya Upaniṣad tatha Taittirīya opāṇiṣad kā Dārśanīak Dr̥ṣṭi se Tulanātmaka Adhyayana.	Sanjeeve Sharma	Punjab Uni. Chandigarh	2004
93.	Vedic Adhyāntana kā Santamaka para prabhava.	Parmanand Arya	Punjab Uni. Chandigarh	2004
94.	Śrīmad Bhāgawala Puṣāṇa men Pratipadita Yogasikddhānton kā Patanjala Yoga Sutra se Tulanātmaka Adhyayana.	Bidyakant Mishra	Punjab Uni. Chandigarh	2004
95.	Pramukha Bhāratīya Dārśanika Phrasthaen men Bandha evam Mokṣa: Eka iṣṭeṣaṇātmaka Adhyayana.	Neha Narda	Punjab Uni. Chandigarh	2004
96.	Siddhānta Kaumindī ke vaidikī prakriyā men Vyākhyātā: Bhasa Niyamen kā R̥gveda men Prayaga Darjana.	Ram Phal	Punjab Uni. Chandigarh	2004
97.	Gautam Dharma sūtra va Bodhayana Dharmasūtra kā Tulanātmaka Adhyayana.	Pankaj Sharma	Punjab Uni. Chandigarh	2004
98.	A Critical Study of the nīrvikalpaka and Savikal poka Delitertions of the Tattvacentāmani Text.	P.Sripathi	R.S.V. Tirupati	2004
99.	Madhusūdana Saraswatya	R.Bhavani	R.S.V.	2004

	Bhaktirasā yanagranthanusārena bhakti Tattva vimarṣa.		Tirupati	
100.	Śrīkrṣṇavāgīśā āhattacāryaviracitasya Nyāsiddhanta mañjarākhyānasya Pāthasamīksātmaka Sampāanam.	G.Aruna	R.S.V. Tirupati	2004
101.	Bhāratiya Darśana men Bhranti-nicāra: Bauddha, Mimānsā evam Śānikara ke Sandarbha men.	Mamta Kumari	V.B.Uni. Hazaribag	2004
102.	Śrīmad Bhagawad Gīta ke Śankarabhāṣya evam Rāmānujabhāṣya kā Tulanātmaka Anuśilana.	Sapna Gupta	Vikram Uni. Ujjain	2004
103.	Viśiṣṭādvaita Vedānta men Jīwātrā kā Avadhāraṇā.	Abhimanya Pathak	Allahabad	
104.	Swami Vidyāranyakṛta Pañcadaśī kā Samikṣātmaka Adhyayana.	Ajay Vikram Dev Mishra	Allahabad	
105.	Ārṣa-kāvyyottāra Sanskrit Mahākāvyeṇ men Dharma Evam Darjana-Eka Paśīlana.	Anita Mishra	Allahabad	
106.	Adhyātma Pāmāyaṇa: Eka Vivecanātmaka Adhyayana.	Dwijita Singh	Allhabad	
107.	Śrī vaiṣṇava –Stotron kī Sāhityika Samīkṣā.	Manoj Kumar	Allhabad	
108.	Educational Philosophy of J.Krishnamurthy.	Amina Suri	Baroda	
109.	The Sārāvali of Kalyāṇa Verma-A Study.	Arun Kumar R.Vyasa	Baroda	
110.	Kevalādvaita in Adhyātmarāmāyaṇa : A Study.	Gargi C. Pandit	Baroda	
111.	Śrī Swāmi Vivekānanda caritam-A Study	Jalpa P.Pandhiar	Baroda	
112.	Madhurādvaita Bhakti in Bhusuṇḍirāmāyaṇa: A Study.	Hariyanai Kalpana T.	Baroda	

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| 113. | Gītāgūḍhārthadīpikā : A Study. | Manoj Kumar
A. Upadhyay | Baroda |
| 114. | Tembesvāmi's Dvisāhasrī-A Study. | Mihir S.
Upadhyay | Baroda |
| 115. | Ideal of Non-violence in Jainism in Jainism & Buddhism. | Ramesh
Khanjanban | Baroda |
| 116. | Madhurādvaitācārya Śrī Gulābrao Mahārāja: A Study. | Thakkar
Bhavesb | Baroda |
| 117. | Three Versions of Śivasahasranāma: A Study. | Vibha D.
Parmar | Baroda |
| 118. | Śrīviṣṇusahasranāmasthrotham Vyakhyanam Lakhu vivaranam-Anuśīlanam. | Krishna Kumar | Calicut |
| 119. | Bhāratīya -Jyotiṣa Sāspa men mṛtya-vicāra. | Jay Prakash
Sharma | H.G.Univ.
Sagar |
| 120. | Vaiṣṇaniam in Padma Purāṇa: A Study. | Priyadar Sreeja | Kerala
Uni.Thiruvan
-anthapuram |
| 121. | Milindapāñha men Pratipādita bauddhasiddhaānta: Eka Adhyayana. | Manju Bala | Kurukshetra |
| 122. | Śaiva Religion in Early medieval North India: A Study(C.7 th century to 12 th century A.D.). | Neelam Rani | Kurukshetra |
| 123. | Sāmkhya-Yoga, Advaita-Vedānta tathā Pratyabhijñādarśanon men mukti-kī Avadhāranā: Eka Tulanātmaka Vivecana. | Neeraj Rishi | Kurukshetra |
| 124. | A Critical Study of the Concept of Mind in Therāvāda Buddhist Philosophy. | Phra Saneh
Pamuang-moon | Kurukshetra |
| 125. | Dvaita Vedānta Darśana men Bhakti kī Dārśanika Avadhāranā. | Pinki Devi | Kurukshetra |
| 126. | Bhakti kī Avadhārnā kā Dārśanika Vivecana (Śrī- | Raj Rani | Kurukshetra |

- Mandbhgawatagīta,
Bhāgavata Pūrāṇa, Nārada
Bhakīti Sūtra ke Viśeṣa
Sandharbha mein).
127. Gaudapādakṛta Seema Rani Kurukshetra
Māṇḍukyakārik: Eka
Samīkṣātmaka Adhyayana.
128. Śankara-Rāmānuja- Shivani Devi Kurukshetra
Mādhvācāryāṇām
Paramparāyām
Viṣṇusahasranāma-stotra-
bhāṣyeṣu Vyutpatti-
Pariśīlanam.
129. Śrī Aurobindo kī Divya Surinder Singh Kurukshetra
Jīvana Viśayaka
Avadhāṇa (Vyakti Tathā
Samāja Sambandhī Cintanā ke
Viśeṣa Sandharbhā mein).
130. Ātmā ke Svarūpa kā Eka Sushila Devi Kurukshetra
Dārśanika Adhyanyana
(Jaina-Dārśāna, Nyāya
Dārśāna aurā Samkhyā
Dārśāna ke Sandharbha mein).
131. Mahārṣī Ramana aurā unake Usha Kurukshetra
Dārśanika Siddhānta.
132. Skands-Kārtikeya Upāsanā kā Vandana Kurukshetra
Abhyudaya evam Dhārmika
Pandey
Jīvan: Eka Adhyayana.
133. Pramā ke Svarūpa kā Vijay Kumar Kurukshetra
Dārśanika Adhyayana
(Jaina, Nyāya Tathā Mīmāṃsā
Dārśāna ke Viśeṣe
Sandharbha mein).
134. Upaniṣadon men Jīvana aurā Aishvarya M.G.K.V.
mr̥tya kī Avadhāṇā. Rashmi Varanasi
135. Vīlā-Śukakṛta kṛṣṇakarmāmṛta Anju Singh M.G.K.V.
kā Samīkṣātmaka Anuśīlana. Varanasi
136. Vaidika Yoga-vijñāna: Eka Brijesh Baba M.G.K.V.
Ālocanātmaka Adhyayana. Singh Varanasi
137. Karmakāṇḍa men Śraddhā Deepshikha M.G.K.V.

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| | aura Bhakti kā Surūpa: Eka
Pariśīrana. | Shukla | Varanasi |
| 138. | Śrī Śankarācārya kī
khaṇḍanātmaka evam
maṇḍanātmaka Tarka-
Paddchan. | Jaya Mishra | M.G.K.V.
Varanasi |
| 139. | Upadeśa-Sāhasrī kā Dārśanika
Anuśīlana. | Maya Tripathi | M.G.K.V.
Varanasi |
| 140. | Bhāratīya Devavāda ke
Sambandha men Brahma aura
Bahmā rcana. | Parmanand
Singh | M.G.K.V.
Varanasi |
| 141. | Devī-Bhagawata ke viśeṣa
Sandarbha men Śakti-
Sambhandhī Ākhyānon kā
Samīkṣātmaka Adhyayana. | Priyam Singh | M.G.K.V.
Varanasi |
| 142. | Bhāratīya Darśana men
Karmavāda. | Rupali
Srivatava | M.G.K.V.
Varanasi |
| 143. | Swāmi Śrī Akhaṇḍānanda
Sarasvatī kī kṛtiyon kā
Pariśīlanam. | Shweta
Dwivedi | M.G.K.V.
Varanasi |
| 144. | Prācīna Bhāratīya Dharma
men Upādānon kā
Samīkṣātmaka Adhyayana. | Dev Niranjana
Jha | Patna. |
| 145. | Aṣādhyaī tathā Sarasvatī
kaṇṭhābharaṇa ke kdanta
Prakaraṇ: Eka Tulanātmaka
Adhyayana. | Rajender Singh | Krukshetra |

XIII POSITIVE SCIENCES Ph.D./D.Phil(Degrees Awarded)

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|----|--|--------------------|-----------|------|
| 1. | Archaeology of Indian
Shipping and Shipbuilding
Techonology. | Alok
Tripathi | Baroda | 2003 |
| 2. | Agnipurāṇa men Pratipādita-
Jyotiśa-Śāstrīya. | Uma Nand
Mishra | Darbhanga | 2003 |
| 3. | A Critical Estimate of Science
in the Main Purāṇas. | Raman | Jammu | 2003 |
| 4. | Prācīna Sanskrit Sāhitya Mein
Vijñāna:Eka Alochanātmaka
Adhyayana. | Sangeeta
Sharma | Jammu | 2003 |

5.	The Urinary Disease in Ayurveda.	Seema Prabha	Jammu	2003
6.	A Study of Brhadvastu-mālā(On the Basis of Architecture and Astrology).	Sunil Sharma	Jammu	2003
7.	Sauramandalasya Saidhāntikasamīksaṇam.	Shivkant Mishra	R.S.S. New Delhi	2003
8.	Female Diseases in Ancient Sanskrit Literature with Special Reference to Āyurveda.	Archan Parihar	Jammu	2004
9.	Concept of Sūrya and its Cultural Importance in Sanskrit Literature.	Rajesh Sharma	Jammu	2004
10.	A Critical Study of Sūryasiddhānta.	Sham Lal	Jammu	2004
11.	Tārāhasyam: Eka Adhyayana.	Arnima Sinha	Lucknow	2004
12.	Agni-Purāṇokta Jyēdhiṣa Paryālocanam.	Shyam Dev Mishra	Lucknow	2004

Subject on which Research is being conducted Ph.D./D.Phil.

13.	Atharvaveda men Auśadhi-vijñāna-Eka Adhyayana.	Bhaskar Prasad Dwivedi	Allahabad
14.	Suśruta-Samihitā men Varṇita Śalyacitigā:Eka Adhyayana.	Sunil Kumar	Allahabad
15.	Sanskrit-Vānmaya men Vanaspati-Vijñāna: Eka Samīkṣatmaka Adhyayana.	Sunil Kumar Pandey	Allahabad

XIV-SOCIAL AND ECONOMIC INSTITUTIONS

Ph.D./D.Phil.(Degrees Awarded)

1.	Śrīmad-Bhagwata men citrita Samāja kā Viśeṣaṇātmaka Adhyayana.	Pawan Kuamr Sharma	A.P.S.Uni. Rewa	2003
2.	Terahavīn se Pandrahavīn Śatābdī Isvī ke Pramukha Sanskrit Mahākāvyaon men Cītrta Bhāratīya Samājā evam	Shashi Bala	Allahabad	2003

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|-----|--|----------------------------------|-------------------|------|
| 3. | Sanskrtī-Eka Adhyayana.
The Image of Women as
Projected in the Purāṇas. | K.S.Rama | Bangalore | 2003 |
| 4. | Women in Sanskrit ornate
Poetry. | P.Shobha | Bangalore | 2003 |
| 5. | Pañcatantram Mitrabhodam,
Aparīkṣitakarkam ni
Kathaoman Samājaśāstrīya
Abhigama. | Deval
Niranjanbhai
Pathak. | Bhavnagar | 2003 |
| 6. | Kautilya Arthusastra Ādhunika
Sandarbha men: Eka Pariśīlana. | Asha Shukla | B.H.U.
Varansi | 2003 |
| 7. | Hindu vivāha Samsthā kā
Pāramparika evam vaidhānika
Swarūpa. | Neeti Singh | B.H.U.
Varansi | 2003 |
| 8. | Prācīna Bhāratamen Vṛkṣa-
Pūjā. | Seema
Kumari
Chaudhary | B.H.U.
Varansi | 2003 |
| 9. | Daṇḍī evam Bānabhata kālīna
Bhāratīya Samāja: Eka
Adhyayana. | Kanhaiya
Panday | Darbhangha | 2003 |
| 10. | Vālmīkī-Rāmāyaṇa men
Samāja-Sani-racanā:Eka
Adhyayana. | Ramanand
Singh | Darbhangha | 2003 |
| 11. | Socio Legal Status of Women
in India with Paticular
Reference of Post-Independent
legal enactments. | Mani Baruah
Goswami | Gauhati | 2003 |
| 12. | Dāyabhaga, Riktha &
Stridhana-According to
Dharmasāstra & Modern
Concept. | Geeta Rani | Jammu | 2004 |
| 13. | Laka-vyavasthā in the Pāli
Literature. | Ghanī Sham
Singh | Jammu | 2004 |
| 14. | Contemporary Relevance of
Vedic Rītuals in human life. | Surinder
Kumar | Jammu | 2003 |
| 15. | Comparative Study of
Representative women
characters in the Dramas of
kālidāsa and Shakespeare. | Vandana | Jammu | 2003 |
| 16. | Socio-Economic Conditions | Arcana Manu | Nagpur | 2003 |

- during the Age of the Yadavas. Kumar
Srivastava
17. Dāmpatyajīwane Vijaylaxmi R.S.S. 2003
Grahaprabhāva Vimarśah. Mahapatra New Delhi
18. Emironmen Preservation: A Sashinungla Shillong 2003
Philosophical Critique.
19. Sāmājika, Rājanitika evam Ashok Kumar Vikram 2003
Sāmskr̥tika Pariprekṣya men Vyas Uni.Ujjain.
Sanskrit ke Pratinidhi Nāṭakon
kā Avānta Patra.
20. Prācīna Bhārātīya Samajika Rajinder Kurukshetra 2004
Sarankṣaṇa: Eka Adhyayana (4th Kumar
Sati Isvī se 7th Sati Isvi Taka).
21. Women in Ancient-India Ved Kaur Kurukshetra 2004
(Century 400 B.C. to 300 A.D.)
22. Āpastambha Dharmasūtra: Eka Hari Lal Shimla 2004
Anuśīlana. Sharma

Subject on which Research is being conducted Ph.D./D.Phil.

23. Pramukha Smṛtiyan men Nārī- Preeti Kamal Allahabad
Vimarśa evam Ādhuñika
Sandarbha.
24. Welfare Principles of K.R.Shah Baroda
Dr.Amartya Sen and Jain
Philosophy.
25. Contribution of Swami Rajeshri M. Baroda
Vivekanandaji in 18th Century
Renaissance Movement. Trivedi
26. Facts of Exploitation of Sudha Jha Baroda
Women In Ancient India.
27. Ādhunika Sanskrit Nāṭakan Syati Mishra H.G.Uni.
men Nārī. Sagar
28. Atharvaveda Kālīna Samāja. Abha Singh M.G.K.V.
Varanashi
29. Sanskrit Vānmaya men vīśva- Anantamani M.G.K.V.
Bandhutva. Trivedi Varanasi
30. Mahābhārata men Antyajon kī Chetna M.G.K.V.
Sthiti Eka Parīśīlana. Upadhyaya Varanasi
31. Vālmīkī-Rāmāyana kā Avanish M.G.K.V.
Sāmājika Darśana. Kumar Varanasi

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|-----|--|--------------------------------------|-----------------------|
| 32. | Vedon aura Purāṇon men
Apsarāon kī Avadhāraṇa. | Dwivedi
Mukesh | M.G.K.V.
Varanashi |
| 33. | Vālmīki-Raāmāyana men
Citrita Samāja. | Mishra
Pancha
Bahadur
Singh | M.G.K.V.
Varanasi |
| 34. | Manusmṛti men Sāmājika
Nyāya kī Avadhāraṇa. | Ramdutta
Pandey | M.G.K.V.
Varanasi |
| 35. | Manu-rajājñavalkya-Parāśara-
Smṛtiyon ke Pariprekṣyā men
Sāmājika Samracanā ke
Ādhārabhūta Tattva. | Ritesh
Kumari
Srivastava. | M.G.K.V.
Varanasi |
| 36. | Śatapatha-Brāhmaṇa Kālīna
Samāja. | Vibha Singh | M.G.K.V.
Varanasi |
| 37. | Changing Structure of the
Society During Early Medieval
Period in Northern India (C 7th
Century A.D. to 12th Century
A.D.) | Kapoor Singh | Kurukshetra |

XV-VEDIC STUDIES

Ph.D./D.Phil.(Degrees Awarded)

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|----|--|---------------------------|-----------|------|
| 1. | Pramukha Sonṛti Granthan men
Dharma Kā Swarūpa. | Arvind
Kumar
Shukla | Allahabad | 2003 |
| 2. | Śatapatha Brāhmaṇa kā
Sāmskr̥tika Adhyayana. | Gulat
Chandra
Dubey | Allahabad | 2003 |
| 3. | Validika Sāhitya men Striyon
kī Daśā. | Kavita
Pandey | Allahabad | 2003 |
| 4. | Vaidika-kathaon kā
Ālocanātmaka Adhyayana. | Lalit Kumar
Mishra | Allahabad | 2003 |
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| 63. Mādhyandinīya Satapathabrāhmaṇa men Upalabdha Darśa-Paurṇamāsa ke pratikan kā Samīkṣātmaka Pariśilana. | Sanjay Kumar Mishra | M.G.K.V. Varanasi |
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| 66. Gapatha-Brāhmaṇa men Karnakaṇḍa:Eka Pariśilana. | Shashikala Devi | M.G.K.V. Varanasi |
| 67. Pāraskara-Gṛhya-Sūtra:Eka Anuśilana. | Vikasa Dev Tiwari | M.G.K.V. Varanasi |

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Kurukshetra University established the '*Institute of Indic Studies*' in 1962. **Prācī Jyoti: the Digest of Indological Studies** was inceptioned in 1963 through this Institute. Its latest combined volume (IXL-XL) is in your hands. The Digest has, so far, gained a position of an indispensable aid to the researchers, scholars and students alike by virtue of its quality, contents and continuity. The services of the Institute were recognized by the **University Grants Commission** and it was given a new name : **Institute of Sanskrit and Indological Studies** and was expanded as a full- fledged Research Department in 1984 by giving generous grants for an independent building, library and academic posts. Thence the Institute never looked back and ventured many research projects. The detail is as the following :-

Collaborative Project : A WORD CONCORDANCE OF MAHĀBHĀRATA

Basic research cards of all the word entries with Grammatical analysis and specifications of the text of *Mahābhārata*, critically edited by the 'Bhandarkar Oriental Research Institute, Pune' have been finally checked for alphabatization. '**A Word Concordance of Harivaṁśa**' : the **Khila-parvan of Mahābhārata** and 'Word Concordances' to '**Ādi-parvan**', '**Sabhā-parvan**' and '**Āraṇyaka-parvan**' have already been published. Next volume, i.e. '**A Word Concordance to Virāṭa-parvan**' is under print and Camera-ready copies of '**A Word Concordance to Udyoga-parvan**' and '**Bhīṣma-parvan**' are being processed and are to be handed over to the press very shortly. Press copies of '**A Word Concordance to Droṇa-parvan**' is in progress. The institute intends to publish three parts of the Word Concordance every ensuing year. It is to be mentioned that H.R.D. Ministry, Govt. of India has sanctioned publication grants for this project.

All the teachers and the other scholars of the Institute have also undertaken individual short-term research projects approved by the Institute.

BOOKS RECEIVED

Sr. No.	Name of the Book	Writer/Editor	Publisher
1.	Jainism- The World of Conquerors Vol. I .	Natubhai Shah	Motilal Banarsidass, Bungalow Road, Jawahar Nagar, Delhi-110007
2.	Jainism- The World of Conquerors Vol-II.	Natubhai Shah	Motilal Banarsidass, Bungalow Road, Jawahar Nagar, Delhi-110007
3.	Treasury of Spiritual Wisdom.	Andy Zunko	Motilal Banarsidass, Bungalow Road, Jawahar Nagar, Delhi-110007
4.	Yoga-Tantra and Sensuousness in Art.	T.N. Mishra	Motilal Banarsidass, Bungalow Road, Jawahar Nagar, Delhi-110007
5.	India in the Vedic Age.	Purushottam Lal Bhargave	Motilal Banarsidass, Bungalow Road, Jawahar Nagar, Delhi-110007
6.	Astrological Secrets of Friendship, Love & Marriage.	Gopesh K. Ojha, Ashutosh Ojha	Motilal Banarsidass, Bungalow Road, Jawahar Nagar, Delhi-110007
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Dr. K. N. Neelakantan
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Kripal Delhi-110007

OUR CORRESPONDENTS

1. Ahamedabad Dr. Basant Kumar Bhatt
Department of Sanskrit
Gujrat University,
Ahamedabad- 3800015.
Gujrat
2. Aligarh Dr. S.P. Sharma
Professor, Department of Sanskrit,
Aligarh Muslim University,
Aligarh- 202002.
Phone (Office) : 400920-23 Extn. 354.
3. Allahabad Dr. Haridutt Sharma
Department of Sanskrit,
Allahabad University,
Allahabad-26(Uttar Pradesh)
4. Bangalore Dr. Meera Chakravorthy
Professor, Department of Sanskrit,
Bangalore University,
Bangalore- 560056.
Phone : Off. 3304001, Extn. 236.
5. Baroda Dr. Shveta Prajapati
Maharaja Sayajirao University,
Oriental Institute, Baroda,
Vadodara-390001
6. Calicut Dr. C. Rajendran
Prof. & Head, Department of Sanskrit,
University of Calicut,
Dist. Malappuram- 673635 (Kerala)
Phone : 440044.
7. Chandigarh Prof. O.P. Bharadwaj
Vāgviḥāra,
465, Sector 7,
Panchkula- 134109
Phone : Resi. 560718.
8. Chennai The Head,
Department of Sanskrit,
University of Madras,
Chennai- 600020.
9. Hoshiarpur Prof. Damodar Jha
Vishveshvaranand Vishva Bandhu
Institute of Sanskrit & Indological Studies,
Punjab University, Sadhu Ashram,
Hoshiarpur -146021 (Panjab)

10. Jabalpur Phone : 018882 : Off. : 21002, Resi.: 21004
Dr. R.B. Dwivedi
Prof. & Head, Department of Sanskrit and Pali,
Jabalpur University,
Jabalpur- 482001 (M.P.).
11. Jammu Dr.(Mrs.) Ramnika Jalali,
Dept. of Sanskrit,
University of Jammu,
Jammu-180006
12. Lucknow Dr. Brajesh Shukla,
Department of Sanskrit,
Lucknow University,
Lucknow-226007.
13. Mumbai Dr. (Mrs.) A.B. Bakra
Professor & Head, Department of Sanskrit,
University of Mumbai,
Mumbai-400098.
Phone- 6113091, Extn. -338.
14. Nainital Dr. Damodar Ram Tripathi,
Department of Sanskrit,
Kumaun University,
Nainital-263002.
15. Poona Dr. V.N. Jha
C-32,402 Kunal Icon,
Pimple Saudagar, Pune-411027,
Phone – 020-27201458
16. Sagar Dr. R.V. Tripathi
Prof. & Head, Department of Sanskrit,
Doctor Harisingh Gour Vishwavidyalaya,
Sagar- 470003, Phone: 07582-24353.
17. Shimla Dr. Virendra Kumar Mishra
Professor, Department of Sanskrit,
Himachal Pradesh University, Shimla.

महाभारतपदानुक्रमकोष
संस्कृत एवं प्राच्यविद्या संस्थान,
कुरुक्षेत्र विश्वविद्यालय, कुरुक्षेत्र
का
मुख्य प्रकल्प

ग्रन्थ का परिचय :

भारत के अनेक विश्वविद्यालयों एवं शोधसंस्थानों में प्राच्य-साहित्य के परिशीलन-हेतु किए जाने वाले प्रयासों की उत्तरोत्तर लोकप्रियता को देखते हुए परिशीलकों की सहायता के लिए कोषग्रन्थों एवं विविध ग्रन्थों के पदानुक्रमकोषों का प्रणयन किया जा रहा है। इनमें सबसे महत्त्वपूर्ण प्रयास आचार्य विश्वबन्धु जी का है जिनकी अद्भुत विद्वत्ता और अदम्य श्रमशक्ति के फलस्वरूप होशियारपुर से 18 भागों में वैदिकपदानुक्रमकोष का सम्पादन हुआ। यह पदानुक्रमकोष शोधार्थियों के लिए अत्यन्त उपयोगी सिद्ध हुआ है और इसकी सहायता से वैदिक साहित्य में प्रतिपादित अनेक विषयों का सफल शोधपरक परिशीलन सम्भव हो पाया। इस पदानुक्रमकोष को भारत में पदानुक्रमकोष-परम्परा का प्रवर्तक माना जा सकता है।

इसी परम्परा में संस्कृत एवं प्राच्यविद्या संस्थान, कुरुक्षेत्र विश्वविद्यालय, कुरुक्षेत्र के संस्थापक-निदेशक स्व. स्वनामधन्य प्रो. गोपिका मोहन भट्टाचार्य जी ने महाभारत के, जिसे तत्कालीन भारतीय लोक-परम्परा, सभ्यता, संस्कृति एवं साहित्य का विश्वकोष कहा जा सकता है, पदानुक्रमकोष के सम्पादन का संकल्प लिया। महाभारतकार ने इसके महत्त्व को प्रतिपादित करते हुए स्वयं स्वीकार किया है कि महाभारत में वह समूची सामग्री समग्र रूप में विद्यमान है जो महाभारतेतर ग्रन्थों में आद्यन्त संकलित है। ग्रन्थ के बृहदाकार और इसके पदानुक्रमकोष के सम्पादन में व्यतीत होने वाली समय-सीमाओं का ध्यान रखते हुए इसके सम्पादन के लिए पर्वाश्रित विधा अपनाई गई है। प्रस्तावित पदानुक्रमकोष पन्द्रह खण्डों में प्रकाशित होगा। इसके हरिवंश-पदानुक्रमकोष सहित 4 (चार) खण्ड प्रकाशित हो चुके हैं। सम्पूर्ण विवरण के लिए साथ में प्रकाशित तालिका देखी जा सकती है। यह पदानुक्रमकोष हरिवंश सहित महाभारत के अन्य पर्वों पर शोधकार्य करने के लिए मुख्य उपकरण सिद्ध होगा। इसके लिए शोधार्थी को आद्यन्त पाठ के पारायण में समय व्यतीत करने की आवश्यकता नहीं पड़ेगी।

वह इसकी सहायता से तत्क्षण ही वाञ्छित सन्दर्भ को ढूँढ पाने में समर्थ हो सकेगा तथा एक ही पद के विविध प्रयोगों से अवगत होने में भी उसे कठिनाई का सामना नहीं करना पड़ेगा। अतः शोधार्थियों के लिए यह सद्यः उपलब्ध शोध-उपकरण का काम करेगा।

इस पदानुक्रमकोष की प्रविष्टियाँ भण्डारकर प्राच्यविद्या संशोधन मन्दिर, पूना द्वारा आलोचनात्मक पद्धति से 53 वर्ष (1919 से 1972 ई.) के अनवरत परिश्रम से समस्त विश्व में उपलब्ध प्रकाशित एवं हस्तलिखित सामग्री के अनुशीलन द्वारा सम्पादित महाभारत व हरिवंश के पाठ पर आधृत हैं। इस पदानुक्रमकोष में प्रत्येक पद को अकारादि क्रम से वैयाकरण-विश्लेषण एवं पूर्णसन्दर्भसहित सूचीबद्ध किया गया है।

प्राचीन आचार्यों ने समस्त पदराशि को चार वर्गों में विभाजित किया है — नाम, आख्यात, उपसर्ग और निपात। प्रस्तुत पदानुक्रमकोष में पदों को सूचीबद्ध करते समय समस्त पदराशि केवल तीन वर्गों में विभक्त है : नाम (सुबन्त) पद, आख्यात (तिङन्त) पद और अव्यय-पद। प्र इत्यादि उपसर्ग धातुओं के साथ संयुक्त रखे गए हैं और ननु इत्यादि निपातों को अव्ययों के रूप में स्वीकृत किया गया है। कुछ स्थलों पर उपसर्ग कर्मप्रवचनीय रूप में भी प्रयुक्त हुए हैं।

नामपदों को सूचीबद्ध करते समय मूल शब्द की प्रमुख प्रविष्टि की गई है और उसके अधीन विभक्तिक्रम से महाभारत/हरिवंश के पाठ में यथोपलब्ध रूप दिए गए हैं, यथा — अंशुमान्, अंशुमन्तं, अंशुमतः इत्यादि रूपों को 'अंशुमत्' इस मूल शब्द के अन्तर्गत रखा गया है। सम्बोधन रूपों में प्रथमा विभक्ति होने के कारण इनको द्वितीया विभक्ति के रूपों से पहले प्रथमा विभक्ति के रूपों के साथ रखा गया है। नामपदों के अन्तर्गत विशेषण रूप में प्रयुक्त शब्दों को पुल्लिङ्ग, नपुंसकलिङ्ग और स्त्रीलिङ्ग के क्रम से सूचीबद्ध किया गया है।

अव्यय-पदों को सूचीबद्ध करते समय उनके प्रायोगिक रूप को महत्त्व देते हुए उच्चैः, नीचैः, प्रातः इत्यादि रूपों की प्रविष्टि की गई है और उनका उच्चैस्, नीचैस्, प्रातस् इत्यादि मूल रूप कोष्ठक में दिया गया है। तसिल्, शस्, क्त्वा, ल्यप्, तुमुन्, णमुल् इत्यादि प्रत्ययों से निष्पन्न ततः, क्रमशः, गत्वा, आगत्य, गन्तुम्, स्मारं स्मारम् इत्यादि पदों को अव्ययों की श्रेणी में रखा गया है।

आख्यात (तिङन्त) पदों को सूचीबद्ध करते समय सम्बद्ध धातुरूपों की प्रविष्टि मूल धातु के अन्तर्गत की गई है। मूल धातु के स्वरूप, अर्थ और गण का निर्देश माधवीया धातुवृत्ति के अनुसार किया गया है। धातु की रूपावली को भी पाणिनीय तन्त्र के अनुसार लकारक्रम से सूचीबद्ध किया है। डु/कृञ्, टु/नदि इत्यादि धातुओं के आद्य अनुबन्ध को उपेक्षित करते हुए उन्हें क्रमशः कवर्ग और तवर्ग इत्यादि क्रम में सूचीबद्ध किया है। लकारों के बाद क्रमशः कर्मवाच्य, णिजन्त, सन्नन्त इत्यादि रूपों को सूचीबद्ध करके बाद में सोपसर्ग धातुरूप दिए गए हैं। सोपसर्ग धातुओं को मूल धातु के अन्तर्गत ही उपसर्गों के अकारादि क्रम से सूचीबद्ध किया है।

इस पदानुक्रमकोष के संकलन में सरलता और सुगमता का विशेष ध्यान रखा गया है, जिससे शोधार्थियों को वाञ्छित विशिष्ट सन्दर्भों के उद्धरणों के चयन में किसी कठिनाई का सामना न करना पड़े। विश्वास है कि यह पदानुक्रमकोष वरिष्ठ एवं कनिष्ठ सभी शोधार्थियों के लिए उपयोगी सिद्ध होगा।

डॉ. रणवीर सिंह

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